THE ECLOGUES AND CYNEGETICA
OF
NEMESIANUS

MNEMOSYNE

BIBLIOTHECA CLASSICA BATAVA

COLLEGERUNT

A. D. LEEMAN · H. W. PLEKET · C. J. RUIJGH

BIBLIOTHECAE FASCICULOS EDENDOS CURAVIT

C. J. RUIJGH, KLASSIEK SEMINARIUM, OUDE TURFMARKT 129, AMSTERDAM

SUPPLEMENTUM OCTOGESIMUM OCTAVUM

HEATHER J. WILLIAMS

THE ECLOGUES AND CYNEGETICA OF NEMESIANUS

LUGDUNI BATAVORUM E. J. BRILL MCMLXXXVI

THE ECLOGUES AND CYNEGETICA OF NEMESIANUS

EDITED WITH AN INTRODUCTION AND COMMENTARY

BY

HEATHER J. WILLIAMS

LEIDEN E. J. BRILL 1986

ISBN 09 04 07486 4

Copyright 1986 by E. J. Brill, Leiden, The Netherlands

All rights reserved. No part of this book may be reproduced or translated in any form, by print, photoprint, microfilm, microfiche or any other means without written permission from the publisher

CONTENTS

Acknowledgements VII
Abbreviations VIII

INTRODUCTION

I. The Authorship of the *Eclogues* 3
II. The Manuscripts of the *Eclogues* 9
III. The Manuscripts of the *Cynegetica* 25
IV. The Manuscript Tradition of the *Eclogues* 27
V. The Manuscript Tradition of the *Cynegetica* 64
VI. Orthography; The Apparatus Criticus 75

TEXTS

Eclogues 77

Cynegetica 97

COMMENTARIES

Commentary on the *Eclogues* 117

Commentary on the *Cynegetica* 161

Bibliography 194

Index Verborum 196

Index Rerum 198

ACKNOWLEDGEMENTS

This work began as a Ph.D. thesis, and I should therefore like to thank the University of London for awarding me the studentship which enabled me to write the original thesis, and the University's Central Research Fund for a grant towards the cost of microfilm. My thanks are also due to the many librarians in Great Britain and other parts of Europe who have assisted me, particularly those of Bedford College Library, the Joint Library of the Hellenic and Roman Societies and the British Library; to Mr. S. G. Pembroke, Mr. A. Hudson-Williams and the editorial board of "Mnemosyne", who offered some valuable suggestions; to my fellow postgraduates at the University of London for their unfailing interest; and to my grandfather, Mr. C. G. Tassell, without whom nothing I have done would have been possible.

Above all, I owe a very special debt of gratitude to Dr. J. B. Hall, whose advice, support and patience have been invaluable during the writing of this work.

ABBREVIATIONS

ALL	Archiv für lateinische Lexicographie.
K-S	Ausführliche Grammatik der lateinischen Sprache, R. Kühner and C. Stegmann, 1955.
LHS	Lateinische Grammatik, Leumann–Hofmann–Szantyr.
TLL	Thesaurus Linguae Latinae.
OLD	Oxford Latin Dictionary.
R-E	Paulys Real-Encyclopädie der classischen Altertumswissenschaft.

Abbreviated references to periodicals usually follow the system of *L'Année philologique*. References to the *Encyclopaedia Britannica* are to the eleventh edition (1911). The editions of Nemesianus by Pithoeus (Paris 1590), Barth (Hanover 1613), Ulitius (Leyden 1645), Johnson (London 1699), Burman (Leyden 1731), Wernsdorf (Altenburg 1780), Beck (Leipzig 1803), Lemaire (Paris 1824), Stern (Halle 1832), Haupt (Leipzig 1838), Glaeser (Göttingen 1842), Baehrens (Leipzig 1881), H. Schenkl (Leipzig 1885), Keene (London 1887), Postgate (London 1905), Martin (Cornell University thesis 1917), Giarratano (Turin 1924), Raynaud (Paris 1931), Duff (London 1934), Van de Woestijne (Gent 1937), Dunlop (London 1969), Volpilhac (Paris 1975) and Korzeniewski (Darmstadt 1976) are cited by the authors' names. E. Löfstedt's *Syntactica* (Lund 1942) is referred to as Löfstedt. L. Castagna, *I Bucolica Latini Minori. Una Ricerca di Critica Testuale*, Florence 1976, is referred to as Castagna. Neue-Wagener, *Formenlehre der lateinischen Sprache*, Leipzig 1902, is cited as Neue. The etymological dictionary of Walde-Hofmann (third edition) is indicated by the authors' names.
In the commentary, plain sets of figures (e.g. 2.14) refer to the *Eclogues* of Nemesianus.

Early editions

ed. Romana	The *editio princeps* of the *Eclogues*, published by C. Schweynheim and A. Pannartz, Rome c. 1471.
ed. Veneta	An edition of Ausonius in which the *Eclogues* are included, published in Venice in 1472.
edd. Daventrienses	Two editions published at Deventer, one undated but probably printed between 1488 and 1490 and the other dated 1491.
ed. Parmensis	The Parma edition c. 1490 of A. Ugoletus.
ed. Norimbergensis	Published by George Stuchs c. 1490.
ed. Cadomensis	Edited by Jean Caron and published by Félix Baligault between 1495 and 1500.
ed. Ascensiana	Edited by Josse Bade (called Ascensius), Paris 1503.
ed. Juntina	Edited by Benedictus Philologus and published in Florence in 1504, also bearing the name of P. de Giunta.
editio Germanica ἄτοπος 1513.	This edition is known only to Barth and most editors doubt its existence.
ed. Brassicana	Edited by Ioannes Alexander Brassicanus, Hagenau 1519.
ed. Oporiniana	Edited by Joannes Oporinus, Basle 1546
ed. Aldina secunda	Edited by G. Logus, Aldus Venice 1534. This is the first edition to have the *Eclogues* and *Cynegetica* together.

INTRODUCTION

CHAPTER ONE

THE AUTHORSHIP OF THE ECLOGUES

Since the early sixteenth century, as a glance at the list of editions will show, the vast majority of editors have taken the view that the eleven *Eclogues* assigned to Calpurnius in all the V manuscripts are really the work of two different poets, and that the last four poems are in fact by Nemesianus. In their editions Wernsdorf (1780), Lemaire (1824, virtually a copy of Wernsdorf) and Raynaud (1931) attempted to demonstrate Calpurnius's authorship of all eleven, but Haupt (*Opuscula* 1. p. 364ff), summarised by Keene in his edition (pp. 14-22), found no difficulty in refuting Werndorf's rather weak arguments. More recently, however, A. E. Radke (*Hermes* 100 (1972), 615-23) has seen fit to re-open the debate by attacking Haupt, and it is therefore necessary to examine her arguments point by point.

The attribution of all eleven *Eclogues* to Calpurnius can be traced back as far as the twelfth century, to the *Florilegium Gallicum*, which includes excerpts from the eleventh eclogue, now generally attributed to Nemesianus, under the title *Scalpurnius* (or *Calpurnius*) *in bucolicis*. The *Eclogues* as a whole appear attributed to Calpurnius by the scribes of all the V manuscripts (although in several later hands have added the name Nemesianus), and by a number of early editors. On the other hand we have evidence (also dating from the twelfth century), that *Eclogues* written by an *Aurelianus* existed apart from the *Eclogues* of Calpurnius: two catalogues of the library of the monastery at Prüfening datable to the twelfth century[1] include the items "Bucolica Aureliani" (no. 173) and "IIII paria bucolica Calpurnii" (no. 178)[2] (see Haupt p.373 and Castagna pp. 249-51). Again, we find in G before poem 8 the title *Aureliani nemesiani cartaginensis egloghe* (*sic*) and in H *Aurelii nemesiani cartaginensis poetae illustris/ carmen bucolicum*, while the Parma edition c. 1490 has a similar title. In Riccardianus 636, Angelius has added *Aurelij Nemesiani Cartag̃ bucol' Explicit.* Thus we can trace the attribution of all eleven poems to Calpurnius back to the twelfth century, but we also seem to have evidence of the existence of eclogues by Nemesianus at this time. Also,

---

[1] Gustav Becker (*Catalogi bibliothecarum antiqui*, Bonn 1885), dates the catalogue to 1158 but on p. 215 tells us that the date 1165 is found in it.

[2] Either the compiler of the catalogue is confusing the four *Eclogues* of Nemesianus with the seven of Calpurnius, or else we have a reference to a manuscript which contained only four *eclogues* of Calpurnius. There are two such still extant, Parisinus lat. 8049 which Reeve tells us (*CQ* 28 (1978), 228) never left France, and Vaticanus lat. 5245. It is possible that a relative of one of these manuscripts is here referred to.

although the vast majority of manuscripts attribute all eleven poems to Calpurnius, we have the evidence of the less-interpolated branch of the tradition that Nemesianus was responsible for the last four.

Radke argues that if we were dealing with two poets, one from the first century and one from the third, we should expect to find scribal errors characteristic of the different scripts she alleges must have been involved, but that in fact we find the same errors throughout the corpus, suggesting a unitary tradition dating back to the first century. The examples of corruptions which she cites, however, are all either commonplace, or psychological errors, or similar to corruptions found in other manuscripts where the old Roman cursive script is not involved. As far as script is concerned, there is no evidence either way, since we cannot now know which scripts or how many were involved in the transmission of the text, and the fact that the poems appear in some manuscripts together with Virgil's *Eclogues* makes it perfectly possible that we are dealing with two sets of poems originally put together for a similar reason, i.e. they are all examples of the same genre.

According to Radke, there is no evidence within the poems themselves for separation. She does not, however, comment on the fact that there is glorification of the Emperor in poems 1, 4 and 7, but none in the last four poems; that the parenthetical use of *memini* and *fateor* which is found in the first seven poems (*memini*- 3.11 and 4.105; *fateor*-2.61; 3.28; 4.70; 6.30) is not found in the others; that *etenim*, which is rare in the poets generally—occurring not at all in Lucan, only once each in Virgil, Propertius and Tibullus, three times in Silius Italicus, four in Ovid, five in Valerius Flaccus and six times in Horace,—occurs twice in the first seven poems, but not at all in the last four or in the *Cynegetica*, and, a significant point, that Statius is imitated in the last four *Eclogues* and in the *Cynegetica* (e.g. Nem. 1.84-5 imitates *Theb.* 12.812f and 818; 2.18, *Theb.* 1.452; *Cyn.* 18f, *Theb.* 7.167 etc.), but not at all in the first seven, since, as Haupt shows, Wernsdorf is wrong to compare 4.87 with *Siluae* 5.1.11f. Radke also ignores the fact that some late or rare expressions and constructions appear in the last four poems (e.g. 1.28 *super haec*; 2.11 *de uoce*; 3.18 *hederatus*; 3.68-9 *fluorem/lactis*; 4.63 *uaporus*), which do not appear in the others. She fails, too, to comment on Haupt's conclusion that there are at the most eleven cases of elision in the first seven poems, but thirty-nine in the last four poems. All these points are worthy of consideration but Radke passes over them in silence.

Radke takes Haupt to task (p. 619) for his allegedly incorrect statistics concerning the incidence of fourth foot trochaic caesura in the poems, and also for the importance which he attaches to these statistics. Haupt puts the number in the first seven poems at over 70 and that in the last four at 6, while Radke claims that these figures should be 57 and 7. Since, however, neither Haupt nor Radke gives any indication as to how these figures are arrived at, it

is impossible to account for the discrepancies with any degree of certainty. My own conclusion is that there are 72 cases of fourth foot trochaic caesura in the first seven poems, plus 4 cases of elision of short vowel at 4 s, an average of one every 9.1 lines, and in the last four poems there are 8 cases, an average of one every 39.8 lines. The proportions for the individual poems vary considerably, from one every 7.7 lines to one every 14 lines in the first seven poems, and from one every 22.5 lines to one every 87 lines in the last four, but the difference between the two sets of poems is still very substantial.

Radke wholly ignores the evidence for separate authorship which recent metrical studies of the poems have yielded. G. E. Duckworth (*TAPA* 98 (1967), 79-88) has analysed in detail the metrical patterns of the poems and gives on pages 81 and 84 tables of their incidence. He shows that there are a number of metrical patterns which appear several times in one group of poems and not at all in the other and comments that "Nemesianus is metrically very different from Calpurnius". His figures for the comparative frequencies of fourth foot homodyne, and repeated, opposite, and reverse patterns also show considerable differences between the two sets of poems, and he comments (p. 86), "The differences between Nemesianus and Calpurnius are again very striking e.g. % of fourth foot homodyne: Nem. 41.07, Cal. 61.08; repeats Nem. 15.2, Cal. 41.33, difference from fourth foot homodyne Nem. +16.07, Cal.–19.75; change in repeats plus near repeats, difference from fourth foot homodyne–Nem. +0.16, Cal. –23.30, opposites every 29.0 lines for Nem., Cal. 23.0; reverses one every 24.4 lines in Nem., 44.6 in Cal.; favourite reverse in Nem. ssds–sdss, Cal. dsdd–ddsd.

"This difference in reverse patterns is of especial interest–Calpurnius's preference for dsdd–ddsd is typical of Ovid and some Silver Age poets (Columella book 10, the Einsiedeln Eclogues, Valerius Flaccus, Statius *Thebaid* and *Siluae*), but otherwise this particular reverse combination is almost never a favourite, except in Virgil's Eclogues, and in the late period in Paulinus of Nola and Arator. The reverse ssds–sdss of Nemesianus is far more frequent; it is the favourite in Catullus LXIV, Virgil's Georgics and Aeneid, Horace, Grattius, Germanicus Caesar, Manilius, Aetna, the other Silver Latin poets, and in the late period, a definite majority of the poets (13 out of 18)." T. Birt (*Ad Historiam Hexametri Latini Symbola.* Bonn 1877 p. 63) goes into much less detail, but comes to similar conclusions. W. R. Hardie (*JPh* 30 (1907), 273) also briefly analyses the metrical patterns and comes to the conclusion that Nem. is the "weakest and least classical" of the authors he has examined: "he has written his Eclogues in a vein of verse which belongs rather to didactic poetry, and his didactic poem in a vein which would be more suitable for Eclogues: Calpurnius, rather more than two centuries earlier, is better inspired."

Of the 8 elisions in the first seven poems, all but one are in the first foot. (Keene, who says that all eight are in the first foot, evidently includes in the first foot elisions in the arsis of the second foot, as at 3.82, but I have included such elisions in the second foot). In the last four poems, on the other hand, there are 39 elisions, 12 in the first foot, five in the arsis of the second foot and the rest in the other feet. In the first seven poems there is no elision of a long syllable, if we except the doubtful cases 4.40, 4.134 and 7.77, whereas there are two elisions of long syllables in the last four (9.14; 9.32; doubtful–9.16) and also hiatus (9.48). I do not attach particular importance to the fact that there is no parallel in the first seven poems for the ending *montiuagus Pan* (10.17), as there is no other example of such an ending in the last four poems either.

In the first seven poems, final *-o* is shortened only in the case of *puto* (6.84) and *nescio* (1.21), for which parallels can be found in classical authors. In the last four poems, on the other hand, the example set by later poets is followed and the scansions *mulcendŏ* (8.53), *ambŏ* (9.17), *expectŏ* (9.26), *horreŏ* (9.43), *laudandŏ* (9.80), *coniungŏ* (10.14), *canŏ* (10.18), *concedŏ* (10.42), *cano* (11.41) are admitted, and we find five further examples of this shortening of final *-o* in the *Cynegetica* at uu. 1, 83, 86, 187 and 260.

Radke claims that poem 9 is an earlier version of poem 2 because, she supposes, Calpurnius later felt that the former poem showed a lack of good taste, but she does not explain why, in that case, poem 9 appears in the corpus after the "improved" version or, indeed, why it was not suppressed altogether. She does not appear to notice, what must surely be a significant fact, that the beginning of the *second Eclogue* attributed to Nemesianus imitates both the beginning of Virgil's *second Eclogue* and the *second* of Calpurnius: this fact is lost if all eleven *Eclogues* are to be attributed to Calpurnius.

The fact that such a large number of lines and phrases from the first seven poems reappear in the last four, Radke dismisses as of no importance, observing that Virgil often repeats himself. There is, however, a very important difference between the way in which Virgil repeats himself and the repetitions here: there is generally a very good reason for Virgil's repetitions. He may wish to remind us of another incident in a story or of another character, to make a point about the situation in hand. In the case of the last four poems, however, there is no apparent reason for the repetitions, often of several lines and often close to other repetitions: it is either a case of simple repetition, which would be unparalleled in Classical literature — setting aside the vexed question of Catullus 68 — or one of an inferior poet stealing from another.

G, H and s preface the poems of Calpurnius with an apparent dedication to Nemesianus. Radke, without saying which manuscripts are involved or from which manuscript she is quoting, says that the title *Ad Nemesianum* is to be compared with cases of poems in Horace where the person mentioned in the

title is to be identified with the unnamed addressee of the poem, and that *Aurelii Nemesiani poetae Carthaginensis egloga prima*, as Wernsdorf suggests, means "the poem about Nemesianus," with Meliboeus representing Nemesianus. The fact that in poem 4 as well as poem 8, Meliboeus is a patron of poetry gives some credence to this theory, but in that case, we have to explain why Meliboeus is alive in poem 4 and dead in poem 8, and why the poet represents himself as Corydon in poem 4 and as Timetas in poem 8. The practice of attempting to identify the characters in *Eclogues* with real people seems to me a perilous one, however, as we have no evidence that writers of *Eclogues* ever used bucolic names as pseudonyms for certain of their contemporaries, no information at all about the life of Calpurnius and not a great deal about that of Nemesianus which might help us to discover who are the personalities involved. Many attempts have been made to identify the characters in Virgil's *Eclogues*, but there is much to be said for the view of E. V. Rieu who says (*The Pastoral Poems* p. 124), "I do not believe that he (*sc.* Virgil) wished us to take either Tityrus or Meliboeus for himself. He is their creator. If either, he is both of them — Tityrus singing for ever under the spreading beech and Meliboeus never ceasing to lament for his once prosperous flock." But if we do accept that real people are concealed under bucolic names in these eleven poems, we are obliged to take one name as referring to one person only, otherwise confusion would reign. But this is quite impossible here: Tityrus is often used in Latin poetry to indicate Virgil or his *Eclogues* (as at Prop. 2.34.72; Ovid *Am.* 1.15.25, *E.P.* 4.16.33) or as a direct reference to Virgil's *Eclogues* (as at Martial 8.55.8; Sidonius Apollinaris *Epist.* 8.9.5 uu. 12 and 56) and the name may represent Virgil in poems 4 and 9 of our corpus, as Radke says, but it is also used simply because it is a traditional name in pastoral poetry (as at *Anth. Lat.* 1.2 no. 719a (Riese) attributed to Pomponius, and Severus Sanctus Endelechius, *Anth. Lat.* 1.2 no. 893), and it is unlikely in the extreme that the cow-herd of poem 3 or the retired and white-haired poet of poem 8 is to be identified with Virgil. Our poet, or poets, is, or are, simply using the traditional names of bucolic poetry because they are traditional and no significance is to be attached to their use. Haupt's explanation of the alleged "dedication", that it arose from confusion of the two statements, *Explicit Calpurnii bucolicon* and *Aurelii Nemesiani Carthaginensis bucolicon incipit*, is far more likely.

Radke says that it is impossible to explain the appearance of Meliboeus as patron in both poems 4 and 8 by saying that Nemesianus is simply taking over the name from Calpurnius, as the latter poet, she alleges, did not have sufficient reputation in antiquity for this allusion to be clear to the third century audience of Nemesianus. This point could be answered in a number of ways. First, there is no reason why Nemesianus's allusions should have to be clear to his audience. Again, it is not necessary to understand the use of the

name Meliboeus by Nemesianus as an allusion to Calpurnius, as the names Tityrus and Meliboeus occur together in Virgil's first *Eclogue* (where, however, Meliboeus is *not* a patron). The names may simply be intended to remind us of Virgil's poem, just as *uu.* 72-4 remind us of Virgil *Buc.* 1.5 and 1.38-9 and *uu.* 75f remind us of Virgil *Buc* 1.59f. Then again, we have no evidence that Calpurnius was *not* sufficiently popular at this particular period for allusions to him to be recognised. On the other hand, Calpurnius is the only poet from whom Nemesianus takes over lines and phrases in bulk with little or no alteration which he perhaps would not have done if the work of Calpurnius was well known at that time. It is difficult to know now why Calpurnius's poems should have been so treated. Radke also asserts that it would be unlikely that Nemesianus by his use of the name Meliboeus for his patron wished to allude to Calpurnius, as by doing so, he would be representing himself as one using Calpurnius as a mediator between himself and Virgil — a very unlikely assertion, because as I said above, Meliboeus is not a patron in Virgil, and also because there is a considerable number of places where the last four poems imitate Virgil directly and cannot be echoing Calpurnius, e.g. poem 11, which is strongly influenced by Virgil's eighth *Eclogue.* I have answered above Radke's argument that Meliboeus in poems 4 and 8 must be the same person because Tityrus in both poems 4 (61ff, 162-3) and 9 (84), she alleges, represents Virgil. I might add that if the identification of Tityrus with Virgil were general in antiquity as Radke asserts, although I can find little evidence to support this idea, it would not be strange if two different poets were to make it independently. It does seem, however, that Tityrus was not always used to indicate Virgil or his writings, and therefore no particular significance can be attached to Nemesianus's use of the name.

Thus the majority of Radke's arguments have very little weight. While Haupt's essay has been considered by most since its appearance to have settled finally the question of the authorship of the eleven poems, other work has been done in the meantime, as might be expected in the course of a hundred years, which supports his conclusions, but Radke is so intent upon her attack on Haupt that she totally ignores the work of Birt, Hardie and Duckworth. She has also failed to comment on a number of points which Haupt made which militate against her theories. Haupt's essay, therefore, with a few minor modifications, remains the final word on the subject.

CHAPTER TWO

THE MANUSCRIPTS OF THE ECLOGUES

N = Neapolitanus V A 8 (Biblioteca Nazionale, Naples).

Written on parchment, it measures 261 × 160 mm., and contains 115 leaves (according to Schenkl) or 116 (according to Giarratano). There are 38 lines to a page. (Verdière in his edition of Calpurnius, Brussels, 1954, incorrectly says 36). The manuscript contains Cato's *De Agricultura* (ff. 1-36r); Varro *De Re Rustica* (ff. 40r-100r); the *Eclogues* of Calpurnius (ff. 101r-111r) and those of Nem. (111r-115v). The remaining leaves are blank. Schenkl dates the section containing Nem. and Calpurnius to between 1360 and 1370; Bursian and A. Cataldus Iannellius (*Catalogus Bibliothecae Latinae Veteris et Classicae Manuscriptae quae in regio Neapolitano Museo Borbonico adseruantur*, Naples 1827, p. 254f.) date it to the beginning of the fifteenth century; Baehrens dates it to the mid fifteenth century; and Castagna dates it to the end of the fourteenth century or to the beginning of the fifteenth century. Schenkl believes that N is the manuscript referred to by Petrarch in a letter to Pastrengo written between 1360 and 1370 which says, "Expecto etiam Calpurni Bucolicum carmen et tuam Varonis agriculturam." (Var. ep. xxx, p. 570, 1601, Lug. Bat. edition).

The scribe has made some corrections himself (N^1) and there are also variant readings from the V tradition and corrections made by a second hand (N^2) of about the same period, which are difficult to distinguish from N. There is also a very small number of good corrections by a third hand (N^3) in very black ink. These corrections are listed by Giarratano (pp. xiv-xvii). The poems have no titles, but a short space has been left between each, and a later hand (seventeenth century according to Bursian) has added *Nemesiani eclogae.* At the end is written in the same hand *Aureliani Nemesiani Cartāg bucol' explicit. Deo gratias amen.* Some of the initial letters are in red and blue. The names of the interlocutors are sometimes given in the margin. 1.81 is incorrectly prefaced by *Coridon.*

The last leaf of the codex tells us that "Joannes Antonius Ferillus patric. neap. ac iuuenis apprime litteratus Jacobum Perillum hoc libro donauit MDVII Klis Juniis" and also, "Antonii Seripandi ex Jacobi perilli amici opt. munere." Later it was brought, together with other books belonging to Seripandus, to the library of S. Giovanni a Carbonara and is now in the Museo Nazionale, Naples, formerly the Museo Reale Borbonico. It was first discovered and collated by J. P. D'Orville and this collation survives as Dorvillianus 199 in the Bodleian Library at Oxford. It was later collated by C.

Bursian for Haupt for an edition which was never published; by Baehrens (very inaccurately according to Schenkl); by Schenkl himself; and by Giarratano.

This manuscript is referred to in some early editions as Dorvillianus 1 or a.

G = Gaddianus pl. 90, 12 inf. (Biblioteca Laurenziana, Florence).

Written on paper, it measures 293 × 224 mm., and it contains 74 written leaves. The number of lines to a page varies between 26 and 32, but there are usually 29 for the *Eclogues*. The manuscript was written at the beginning of the fifteenth century (A. M. Bandini, *Catalogus codicum latinorum Bibliothecae Mediceae Laurentianae*, 1775, vol.3). It contains the twelve *Eclogues* of Petrarch (ff. 1-44), the *Culex* (ff. 45-51), the *Dirae* (ff. 52-5), the *Eclogues* of Calpurnius (ff. 55-67v) and those of Nem. (ff. 68r-73v), followed (f. 74) by an anonymous, incomplete *Eclogue* of 55 lines which Korzeniewski (p. 8 of his edition) dates to the fifteenth century.

The *Eclogues* of Nem, are prefaced by the title *Aureliani nemesiani cartaginensis egloghe incipiunt.* There are numerous interventions in the text, almost all of which have been made by the scribe, in the form of corrections to the text itself or notes in the margin. A few seem to have been made by a second hand. The titles and initial letters are in red.

The manuscript was given to the library in 1755 by Francesco III. It is first mentioned by Glaeser and Haupt, and first collated, somewhat inaccurately, by Baehrens. Later Schenkl made a more accurate collation, and Giarratano examined the manuscript in 1908, and in the following year collated it and checked all the places where his version differed from Schenkl's.

H = Mus. Brit. Harleianus 2578 (British Library, London).

Written on paper, it contains 301 leaves and 23 lines to a page. C. Schenkl in his edition of Ausonius (Berlin 1884, p. xxi) dates it to the end of the fifteenth century and so does the *Catalogue of the Harleian Manuscripts in the British Museum*, 1808, vol. 2, p. 701, but Schenkl (*WS* 5 (1883), 287) and Sabbadini, *Le scoperte dei codici latini e greci nei secoli XIV e XV* 1, p.33 n 52, consider it to be sixteenth century and they may well be right. The contents include a Latin translation of Hesiod's works, the *Eclogues* of Calpurnius (ff. 25-42), and those of Nem. (ff. 42-49) (Verdière, presumably through a misprint, says 25-26), with an *index rerum et uerborum* of Calpurnius and Nem. (ff. 50-56), works of Petrarch, *Bucolics* 1-7 of Theocritus translated into Latin, a life of Theocritus by Phileticos, Virgil's *Eclogues* (ff. 127-144), works of Ausonius (ff. 183v-248v), *Mosella* (ff. 249-260) and *Probae Faltoniae Cento et*

Gregorii Tiferni poetae illustris opuscula. There are numerous marginal notes, mainly directions to the index.

H. Mueller-Struebing looked at H for Schenkl, and his collation has evidently been much copied, as the same few errors appear in several editions. Castagna (p. 25) thinks that this manuscript originally came from Florence. I have examined this manuscript myself.

M = Magliabecchianus VII. 1195 (Biblioteca Nazionale Centrale, Florence).

Written on paper, it has 151 leaves and 26 lines to a page. The size of the leaves varies, but they measure on average 221 × 147 mm. It was written between the end of the fifteenth and the beginning of the sixteenth century, and f. 77r bears the date MDXIII. The manuscript was written by at least two hands, one of which is that of Alessio Lapacinni as a note on f. 84r tells us. There are a few marginal notes in the section containing Nem. (ff. 55-61), apparently by the scribe, and also some interlinear ones. The manuscript previously belonged to the Stozziana, where it had the number 789. For the full contents see Castagna pp. 20-2.

a = Ambrosianus 0 74 sup. (Biblioteca Ambrosiana, Milan).

Written on paper in the fifteenth century, it has 183 leaves and measures 212 × 145 mm. There are 25 lines to a page for the *Eclogues*. ff. 61-64; 80-86; 106-111; 173-175 are blank or scribbled on. The contents include poems attributed to Virgil; Claudian's *Epigrams*; *Orestis fabula*; the *Eclogues* of Calpurnius (ff. 112-127) and those of Nem. attributed to Calpurnius (ff. 127-133v), (*Nemesiani* is added by a second hand); *Parthenopaeus* of Jovianus Pontanus; an elegy by Antonius Panormita; an *Epithalamium* by Janus Pannonius; *Carmen in Venetae urbis laudem*; *De ortu atque obitu hermaphroditi*. The names of the interlocutors and also some variants have been added in the margin by the first hand. 1.86 is incorrectly prefaced *Timetas*.

This manuscript, as D'Orville's remarks at the end of his collation show (Dorv. 202 f. 24v), is the manuscript referred to by some early editors as Dorv. 3 or c. Schenkl used A. Ceriani's collation. Giarratano made another in 1908 and re-examined the manuscript in 1909.

b = Ambrosianus I 26 sup. (Biblioteca Ambrosiana, Milan).

Written on paper and dated 1463 in the colophon, it measures 214 × 158 mm. There are 62 leaves, the last blank and 20 lines to a page. ff. 31 and 34 are also blank. According to a note at the beginning of the manuscript, it was

bought in Venice by Antonius Olgiatus, first librarian of the Ambrosian. The manuscript contains the *De Raptu Proserpinae* (ff. 1-30); *De cantu auium et sono quadrupedum* (ff. 32-33); the mediaeval poem *Philomela*; the *Eclogues* of Calpurnius (ff. 35-53v) and those of Nem. attributed to Calpurnius (ff. 53v-61v). A later hand in the margin restores the *Eclogues* to Nem. Giarratano collated this manuscript in 1909. b is clearly the manuscript referred to by early editors as Dorv. 2 or b as the colophon is quoted by D'Orville in his collation (Dorv. 202 f. 24v).

c = Vaticanus 2110 (Biblioteca Apostolica Vaticana).

Written on parchment in the fifteenth century when Nicolas V was pope (1447-1455). There are 128 leaves with 40-43 lines to a page. The manuscript measures 284 × 216 mm. It contains a Latin translation of Aristotle's *Magna Moralia* (ff. 1-56); Cicero's *Topica* (ff. 57-65r); the observations of Boethius on the *Topica* (ff.65r-67v); the *Eclogues* of Calpurnius (67v-77r) and those of Nem. attributed to Calpurnius (ff. 77r-80v); a Latin translation of the *de dignitate sacerdotali dialogus* by Joannes Chrysostomus (ff. 81-120) and an extract from the latter's *Vita* (ff. 120v-128). There is a small number of variants in the margin apparently in the same hand.

d = Vaticanus 3152 (Biblioteca Apostolica Vaticana).

Written on paper in the fifteenth century, it measures 215 × 147 mm. (Verdière in his edition of Calpurnius, Brussels 1954, incorrectly says 247mm.). There are 81 leaves and 31 lines to a page. ff. 18v; 26-30; 81v are blank. The manuscript contains the *Eclogues* of Calpurnius (ff. 1-13r) and those of Nem. attributed to Calpurnius (ff. 13r-18r), followed by poems by Cyprian (19-22), the *De ortu et obitu foenicis* attributed to Lactantius (ff. 23-5) and some works of Ausonius (f. 31 on). There are a few corrections in the first hand.

C. Schenkl in his edition of Ausonius dates this manuscript to the fourteenth century. but Castagna (p. 30) says it is fifteenth century.

e = Vaticanus Urbinas 353, (olim 832) (Biblioteca Apostolica Vaticana).

Written on parchment in the fifteenth century, it has 309 leaves and 29 lines to a page. It measures 385 × 240 mm. according to the catalogue and 387 × 247 mm. according to some editors. Along with many other poems, it includes the verses of Publio Greg. Tiferno and the *Eclogues* of Calpurnius (ff. 95r-108r) and those of Nem. attributed to Calpurnius (ff. 108r-113v). (The catalogue, followed by Verdière, incorrectly says f. 113). At the end of the

codex is the note, "Federicus De Veteranis Urbinas sub diuo Federico Urbinat(e), duce inuictis(s). romanae eccle(s). dictat. transcripsit" and also "quo principe decedente utinam et ego de medio tunc sublatus quiescerem ab instanti temporum calamitate," which mean that the manuscript was copied not long before the death of the Duke d'Urbino (1482). M. Manitius (*Ph. Wo.* 56 (1910), 842) says that this is the same manuscript as no. 474 in the "Giornale Storico d. Arch. Tosc.", 7. 141.

There are a few corrections by Veteranus and some others by a later hand. ff. 1; 4; 5r; 94; 212v; 309v are blank. The titles are in red and the initial letters in gold and blue, and there is some illumination.

For the full contents see *Bibliothecae Apostolicae Codices Manu Scripti Recensiti Cod. Urbinates Latini*, vol. 1, pp. 324-7.

f = Vaticanus Ottobonianus 1466 (olim Altaempsianus) (Biblioteca Apostolica Vaticana).

Written on paper, a variety of Briquet 7689, Vicenza, Padua 1427-1432, in the fifteenth century in a humanist cursive script. The manuscript measures 195 × 135 mm. and there are 55 leaves in all, 2v-4v; 5v; 6v; 8v; 9v; 24v; 34v-37v and 52v-55v being blank. On f. 9 according to the catalogue, f. 1 according to Castagna, is written "D.M. SACRO NUMINI CLAUDIANO" and "Hei mihi quam longe causa fuere vie." There are 24 lines to a page. The manuscript once belonged to the Duke Giovannangelo Altemps. It was acquired by Alessandro VIII Ottoboni, then by Benedetto XIV and finally by the Vatican. ff. 1-17r contain the *Eclogues* of Calpurnius under the title *C. Calpurnii Bucolicum incipit*, followed by (ff. 17r-24r) the *Eclogues* of Nem. attributed to Calpurnius, and various other poems including *excerpta* from Ovid's *Heroides* and Virgil's *Aeneid.* On f. 51v is written "ANDREAS/DEO gratias amen./FINIS." For the full contents see *Manuscrits Classiques Latins de la Bibliothèque Vaticane*, Paris, vol. 1, pp. 577-8. The names of the speakers are in a second hand and there are also some variants in the margin apparently in the first hand. ff. 23r and v seem to be in a third hand. 4.56-61 are omitted and a space left, suggesting that the scribe realised that there were lines missing in his exemplar. In poem 1 of Nem., *uu.* 1, 30 and 81 are prefaced by *Amin.*, *u.* 23 by *Tity.* and *u.* 86 by *Ti.*

g = Vaticanus Palatinus 1652 (Biblioteca Apostolica Vaticana)

Written on parchment in 1460, it measures 267 × 159 mm. It contains 129 leaves and 37 lines to a page. The contents are Tibullus (ff. 1-28r); Catullus (ff. 28v-60r); the *Eclogues* of Calpurnius (ff. 60r-70r) and those of Nem. attributed

to Calpurnius (ff. 70r-74v) and Propertius (ff. 74v-129). At the end of the codex is written, "a M'petro montopolitano die XXI februarii 1460/ pro clarissimo uiro domino Jannozio Manetto/ Hebrei patriis.../... ademptum", and this is followed by two hexameters written on the death of Giannozzo Manetti, died 1459. The names of the speakers, the titles and the initials are in red. Two correcting hands have been at work. Readings from this manuscript are quoted by Barth and Gebhard, and it was considered to be the best manuscript by Wernsdorf.

h = Vaticanus Reginensis 1759 (Biblioteca Apostolica Vaticana).

Written on parchment in the fifteenth century, it measures 198 × 123 mm. and has 22 leaves with 25 lines to a page. It contains only Calpurnius (ff. 1-16) and the *Eclogues* of Nem. attributed to Calpurnius (ff. 16v-22v). There are a few corrections by the scribe and a large number of marginal notes in a second hand in the text of Calpurnius. The manuscript was once in the library of S. Silvestro.

i = Laurentianus pl. 37, 14 (Biblioteca Laurenziana, Florence).

Written on parchment in the fifteenth century, the manuscript measures 323 × 195 mm. and has 224 leaves with 35 lines to a page. It contains the *Punica* of Silius Italicus, the *Eclogues* of Calpurnius (ff. 177v-187v) under the title *C. Calfurnii carmen bucolicum incipit*, and those of Nem. attributed to Calpurnius (ff. 187v-192v). (Verdière says that Calpurnius is on ff. 140-161, apparently confusing this manuscript with l). The contents also include a Latin translation of Hesiod's "Works and Days" by N. Valla (f. 193v) and Claudian's *De Raptu Proserpinae* (ff. 207-24). There are a few corrections by the scribe and a number of interventions by a second hand. In several places an original error also found in fry has been corrected. 1.1 is incorrectly prefaced by *Amyntas* and *uu.* 1.21; 1.30 and 1.81 by *Am.* This manuscript once belonged to Pietro de' Medici, son of Cosimo.

j = Holkhamicus 334 (Library of the Earl of Leicester, Holkham Hall, Norfolk).

Written on paper in the fifteenth century, it measures 225 × 163 mm. and 46 leaves with 33 lines to a page. It contains the *Eclogues* of Calpurnius (ff. 1-12r) and those of Nem. attributed to Calpurnius (ff. 12r-17r), the *Eclogues* of Virgil (ff. 17v-29v) and the *Achilleid* of Statius (f. 30ff.). R. Förster (*Philologus* 42

(1884), 158ff.) wrongly says that this manuscript is devoted to Calpurnius. There are no titles or initial letters in Nem. The manuscript was acquired in Italy about 1713.

k = Bruxellensis 20589 (Bibliothèque Royale Albert Premier, Brussels).

Written on paper, a variety of Briquet 1401 or 1402, the manuscript measures 200 × 140 mm. There are 12 leaves with 33 lines to a page. François Masai (*Scriptorium* 7 (1953), 265ff.) says that he discovered this manuscript which is a continuation of Bruxellensis 20428. It contains Cal. 6.81–end, the *Eclogues* of Nem. (ff. 2-6v); *Bartholomei Coloniensis Egloga bucolicis carminis* (ff. 7-9); *De gallo (et) uulpe fabella* (ff. 9-10); *Panegyricon Carmen sophie* (f. 10r-10v); *De coruo et uulpe fabella* (ff. 10v-12v).

The manuscript is written in a strongly individualised cursive and is signed and dated very precisely by the scribe Joannes de Gorcum, midday the day before the Feast of St. Paul 1490. From this information Masai deduces that the original of the codex is to be looked for in the school of Deventer. Verdière, from his examination of microfilm of the first Deventer edition (Hague Library 170 G 33), has concluded (*Scriptorium* 8 (1954), 296f.) that k was copied from it.

l = Laurentianus bibl. Aed. 203 (olim Leopoldinus) (Biblioteca Laurenziana, Florence).

Written on paper in the fifteenth century, the manuscript measures 223 × 155 mm. and has 188 written leaves with 25 lines to a page. The initial letters are coloured and the titles are in red. On f. 188 is written, "Georgii Ant. Vespuccii Liber" and on f. 1 "Libreriae Capituli S.M. de Flore de Florentia est liber." This manuscript was formerly in the Bib. Aedilium Florentinae Ecclesiae and is now in the Biblioteca Laurenziana, not the Biblioteca Nazionale Centrale, as Verdière says in his edition of Calpurnius. It contains the *Eclogues* of Calpurnius (ff. 140r-155r) under the title *Calpurnii Buccolica* and those of Nem. attributed to Calpurnius (ff. 155r-161v), as well as Donatus's life of Virgil; the *Appendix Vergiliana*; the *Achilleid* of Statius; Claudian's *De Raptu Proserpinae* (ff. 81-105) and others of his poems; and poems by Lactantius, Maximian and others. For the full contents see *Bibliothecae Leopoldinae Catalogus Tomus Primus*, Florence 1791, pp. 509-521. The *Eclogues* are corrected here and there by a second hand. At 1.25; 1.50; 2.14 and 25; and 3.37, the scribe has omitted the whole or part of a word and left a space.

m = Monacensis 362 (Bayerische Staatsbibliothek, Munich).

Written on paper, the manuscript contains 151 leaves with 23 lines to a page and measures 234 × 170 mm. It is signed on f. 26r with the initials of Hartmann Schedel, who says that he copied it at Padua on November 18th, 1465. ff. 1-142 and f. 151 are in Schedel's hand, f. 28 being written c. 1462, f. 94 in 1466 and f. 109 in 1467 in Nuremberg, and the manuscript as a whole was probably completed by the end of 1467. The manuscript contains the *Eclogues* of Calpurnius (ff. 3r-19r) under the title *Incipiunt Buccolica Theocriti Calfur/nii Siculi poetae clarissimi*, and those of Nem. attributed to Calpurnius (ff. 19r-26r), and also includes *Nicolai Lusci Veneti ecloga ad Fr. Barbarum* (f. 27); *Antonii de Campo egloga nuptialis* (f. 38); *Francisci Barbari liber de re uxoria* (ff. 43-94); *Poggii Florentini epistula an senibus ducenda sit uxor* (ff. 101-141); Plutarch's letter to Trajan (f. 142) and other works. For a full list of the contents see *Catalogus codicum latinorum Bibliothecae Regiae Monacensis*, C. Helm and G. Laubmann, vol. 3 part 1, p. 67. Schedel has included the number of the *Eclogue* in the title for the six *Eclogues* of Calpurnius, but afterwards has left a gap. He has also left a gap in the text at 1.50 and 2.77. 1.24 is incorrectly prefaced by *Tim.* ff. 24 and 25 have been inverted.

n = Riccardianus 724 (olim LIIII 10) (Biblioteca Riccardiana, Florence).

Written on parchment in the fifteenth century, the manuscript measures 203 × 136 mm. and has 29 leaves with 22 lines to a page. f. 27r is blank. It includes the *Eclogues* of Calpurnius (ff. 1-18r) and those of Nem. attributed to Calpurnius (ff. 18r-25r) and part of the *de Magia* 4 of Apuleius (f. 27v). For the full contents see *Catalogus Codicum Manuscriptorum qui in Bibliotheca Riccardiana Florentiae Adseruantur* 1756, p. 90. There are no titles to Calpurnius and Nem. There are a few corrections in a second hand.

o = Dorvillianus 147 (= Auct. X. 1.4.45) (Bodleian Library, Oxford).

Written on paper, the codex consists of four manuscripts bound together written between 1460 and 1465 in North Italy. It measures approximately 221 × 170 mm. and consists of iv + 195 leaves. There are some illuminated capitals. The *Eclogues* of Calpurnius under the title *Calphurni poetae bucolica incipit feliciter* (ff. 83r-99v) and those of Nem. attributed to Calpurnius (ff. 99v-106v) are to be found in the third manuscript which is dated 1460. At the end of the codex is the colophon, "hunc librum donauit eximius artium et/ medicine doctor M. Ioannes Marcho/ua de Venetijs congregationi Canonicorum Regularium s. augustini. Ita ut tamen sit / ad usum dictorum Canonico-

rum commorantium / in monasterio s. Ioannis in Viridario Padue Quare / omnes pro eo pie orent MCCCC LXVIJ." For a full list of contents see *A Summary Catalogue of Western Manuscripts in the Bodleian Library, Oxford* vol. 4, F. Madan, Oxford 1897, no. 17025, pp. 72-73. I have examined this manuscript myself.

p = Quirinianus CVII I (Biblioteca Queriniana, Brescia).

Written on paper (not parchment as Verdière says) by various scribes in the fifteenth and sixteenth centuries, it measures 207 × 140 mm. It contains 252 leaves with 23 lines to a page. ff. 36-40, 135-8, 156-62, 247-52 are empty, or scribbled on. Amongst various other works, the manuscript contains Calpurnius (ff. 81r-97r) and the *Eclogues* of Nem. attributed to Calpurnius (ff. 97r-103v). For the full contents of the manuscript see A. Beltrami, "Index codd. class. Lat. qui in Bybl. Quir. adseruantur", *SIFC* 14 (1906), 77-82, no. 33. The scribe has added a few variant readings in the margin in the text of Calpurnius. The titles have been added by a later hand, and Calpurnius bears the title *T. Calphurnii Siculi et M. Aurelii / Olympii Nemesiani bucolica.* One of the scribes was Federicus Palatius who copied in 1455 *Gaii Plinii secundi oratoris veronensis (sic) de viris illustribus.* On f. 248 is written "Memoria della biancaria de mi Gio. Antonio di Colleoni." The part of this manuscript containing Calpurnius and Nem. is datable to the period before 1460, as o is almost certainly an apograph of this manuscript and is dated 1460 in a colophon. p is almost certainly Burman's Dorv. 4 or d, cf. *cohors* (3.55) quoted in Dorv. 202, a reading unique to o and p.

q = Corsinianus 43 F 5 (olim no. 64) (Biblioteca Corsiniana e dei Lincei, Rome).

Written on parchment, it has 111 leaves (not 84 as Robinson Ellis says) and 35 lines to a page. It contains Petrarch's *Eclogues*; Claudian's *De Raptu Proserpinae* (ff. 52v-69v); the *Psychomachia* of Prudentius; the *Epistola Sappos poetisse ad Phaonem amasium suum feliciter* (Ovid *Her.* 15); the *Eclogues* of Calpurnius (ff. 87v-98r) and those of Nem. attributed to Calpurnius (ff. 98r-102v); *Culex* and *Aetna uu.* 1-6. It was first described by Robinson Ellis (*JPh* 16 (1888), 153-6), who says it is a very tall octavo, with the titles and interlocutors' names in red. It has a large margin of more than an inch on the right of the text, and a smaller one, of about half an inch, on the left. Ellis dates it to the late fourteenth century or early fifteenth, Clausen and Goodyear in the Oxford Classical Text of the *Appendix Vergiliana* (pp. 17 and 39) to the fourteenth century and Giarratano to the beginning of the fifteenth century.

r = Rehdigeranus 60 (olim Vratislaviensis 1411)[1] (xxx quart. — 1.4.11) (Biblioteka Universytecka, Wroclaw).

Written on paper with parchment fixed in front to preserve the manuscript, it measures 0,14 × 0,193 m. It was written by one scribe in the fifteenth century and has 128 leaves with 22 or 23 lines to a page for Calpurnius and Nem. The titles and names of speakers are in red, and so is the index on f. 2r. ff. 1 and 2v are blank. The poems of Calpurnius are from ff. 3r-20r under the title *C. Calphurnii poetae clarissimi Buccolicon carmen incipit.* ff. 20r-27r contain the *Eclogues* of Nem. attributed to Calpurnius. Other poems in the manuscript include *Pio II° pont. max. nicolaus de valle* (f. 27v); Hesiod's "Works and Days" (ff. 28r-47v) (f. 48r is blank); the *Vergilii uita* of Probus (f. 48v); *Alcinus poeta de Virgilii laude* (f. 49r); *Culex* (ff. 52r-61r); *Aetna* (ff. 73r-87v). For the full contents see Konrat Ziegler, *Catalogus codicum latinorum classicorum qui in Bibliotheca Urbica Vratislaviensi adseruantur*, Breslau 1915, pp. 22-6. There are a few scribal corrections. *uu.* 1.21 and 1.30 are incorrectly prefaced by *AMYN.* and 1.81 with *AMY.*

s = Rehdigeranus 59 (olim Vratislaviensis 1410) (CXLVII = S. 1.4.10) (Biblioteka Universytecka, Wroclaw).

Written on paper in the fifteenth century, the manuscript contains 116 leaves, one inserted by the bookbinder, and measures 0,145 × 0,21 m. It is made up of two codices from different libraries. ff. 4-27 have 26 lines to a page and ff. 28-113 have 22. There are a few notes in the scribe's hand, and the text of Dracontius also bears some notes in a later hand. On ff. 2r and 3v is a register of the contents. ff. 2v and 3r are blank. The poems of Calpurnius are on ff. 4r-18r under the title *Calphurnii poetae ad nemesianum carthaginensem bucolica incipit (sic).* The *Eclogues* of Nem. attributed to Calpurnius are on ff. 18r-24r. ff. 24v-26v and 27v are blank. There are no titles to the individual poems, or names of speakers. On f. 27r the title to Calpurnius is repeated from f. 4r with the addition of the words *Simphosii enygmata*, which work is not in the manuscript. It appears that this leaf was originally meant for the beginning of the codex. ff. 28r-54v contain *Quinti sereni medici liber.* ff. 55 and 56 are

[1] As Castagna points out (p. 45), in some previous editions the manuscript meant by the symbol r has been given the number of s and vice versa. Castagna blames Glaeser for this mistake as he calls Rehdigeranus secundus the manuscript which comes first in numeration, but Glaeser gives no indication that he knew of any numbering of the manuscripts. It is perhaps rather Giarratano's mistake in inverting the numbers and this should have been noticed by later editors. Castagna contributes further to the confusion, in my opinion, by calling the manuscript Giarratano means by s, r, and vice versa. I have preferred to keep to Giarratano's designation, which is also followed by Verdière and Volpilhac.

blank. ff. 57r-108r contain *Dracontii de laudibus Dei libri 3* attributed to Augustine. For a full description of this manuscript see Ziegler *op. cit.*, pp. 21-2.

t = Monacensis 19699 (olim Tegernseensis) (Bayerische Staatsbibliothek, Munich).

Written on paper, the manuscript has 20 leaves, with 27, 28 or 29 lines to a page, and measures 208 × 155 mm. It contains only the *Eclogues* of Calpurnius (ff. 1-14v) under the title *Titi Calphurnij Siculi Bucolicum carmen* and those of Nem. attributed to Calpurnius (ff. 14v-20). It is signed and dated 1510 at the end by Brother Stephanus Lewpolter. There is one marginal correction by the first hand, at Nem. 4.42. See also *Catalogus codicum latinorum Bibliothecae Regiae Monacensis*, C. Halm and G. Laubmann, vol. 4, part 3, p. 270 (no. 2142). This manuscript is probably a copy of the second Deventer edition. (See my section on the Manuscript Tradition).

u = Riccardianus 636 (olim L IV 14) (Biblioteca Riccardiana, Florence).

Written on parchment in the fifteenth century, the manuscript measures 225 × 150 mm. and has 126 leaves with 26 lines to a page. f. 24 is blank. Philippus Giotti Radicundolensis wrote ff. 46-125 which bear the colophon *Completum fuit die xxv octubris MCCCCLXII exemplauit Philippus Giotti Radicundo/lensis*. The *Eclogues* of Calpurnius are to be found on ff. 25-39r and those of Nem. attributed to Calpurnius on ff. 39v-45r. In about 1492 the manuscript was collated by Angelius with Ugoletus's codex, as the colophon shows: 'Contuli ego Nicolaus Angelius hunc codicem / cum multisque aliis & cum illo uetustissimo codice / quem nobis Thadeus Ugoletus pannoniae regis / bibliothecae praefectus e Germania allatum / accomodauit in quo multa carmina sunt reperta / Anno salutis MCCCCLXXXII.' A note at the beginning of the codex shows that it was bought by Ludovicus Rogerius in 1575 and was also corrected by him. The manuscript contains many emendations and notes in different hands, both marginal and interlinear. The hand of Nicolaus Angelius, however, is easily distinguished in most places, and his readings are noted as A in the apparatus criticus.

v = Vaticanus latinus 5123 (Biblioteca Apostolica Vaticana).

Written on paper, the manuscript has 48 leaves with 25 lines to a page and measures 215 × 150 mm. It contains *Petrus Paulus Vergerius de ingenuis moribus* (ff. 1-26v) and the *Eclogues* of Calpurnius under the title *T. Calphurnij*

Bucolicum carmen (ff. 27r-42r) and those of Nem. attributed to Calpurnius (ff. 42r-48v). According to the librarian of the Vatican, the manuscript is fifteenth century, but Dr. A. C. de la Mare considers it to be fourteenth.

w = Sloanianus 777 (British Library, London).

Written on parchment in the mid-fifteenth century, the manuscript contains 91 leaves with 27 lines to a page and measures 210 × 125 mm. The names of the interlocutors are in green and red. The contents include Columella; The *De Medicina* of Sammonicus; the *De Nauigatione Drusi Germanici* of Pedo; the *Eclogues* of Calpurnius (ff. 32-45v) under the title *LUCII CALPURNIJ BUCOLICA* and those of Nem. attributed to Calpurnius (ff. 45v-51r); the *Ibis* and other poems attributed to Ovid; *Aetna* and the *De fortuna* of Symphosius. For the full list of contents see *Catalogus librorum manuscriptorum Bibliotecae Sloanianae*, p. 144 and also *Index to the Sloane Manuscripts in the British Museum*, E. J. L. Scott, London 1904. The whole manuscript is written in one hand which has been identified by Dr. de la Mare as the hand of Pomponio Leto, writing for Fabio Mazzatosta. There are a few corrections in the first hand and others in a second. I have collated this manuscript myself.

x = Vindobonensis 305 (Oesterreichische Nationalbibliothek, Vienna).

Written on parchment according to Endlicher and Glaeser, or paper according to Verdière and Castagna, in the fifteenth century, the manuscript has 45 leaves with 21 lines to a page and measures 185 × 132 mm. It contains only Calpurnius (ff. 20r-38r) and the *Eclogues* of Nem. attributed to Calpurnius (ff. 38r-45v). A second hand dated 1543 has made some alterations to the text and has also corrected the numbering of the poems. The first hand has made a few corrections. The manuscript is described by S. Endlicher in *Catal. cod. phil. lat. Bibl. Vind.*, Vienna (1836), p. 186 no. 286. Glaeser published a collation of this manuscript in his edition.

y = Leidensis Vossianus L.Q 107 (Tilianus) (olim Vossianus lat. 191) (Bibliotheek der Rijksuniversiteit, Leiden).

Written on paper between 1470 and 1510, the manuscript has 88 leaves and measures 227 × 150 mm. ff. 1-57v and 68-88v were written by one hand. ff. 58-67 were left blank and used later. ff. 58-59v, which have 22-25 lines to a page, were written by the first hand, and ff. 60-63v, which have 20-22 lines to a page are by another hand. ff. 63v-67 are blank. The manuscript includes *Corpus*

Ausonianum (ff. 1-57v); *Ausonii ad Paulinum ep. 29* (25 418) (ff. 58-59v); *Catalogi urbium fragmenta* (ff. 60r-62r); *epistulae Graecae Ausonii ad Paulinum* 8, 9 (12, 14 401 402). The *Eclogues* of Calpurnius are on ff. 68r-82v under the title *C. Calpurnij carmen bucolicum incipit feliciter* and those of Nem. attributed to Calpurnius are on ff. 82v-88v. There are a few corrections by the first hand. The titles, names of speakers and a few variants have been added by a second hand. 1.1 is incorrectly prefaced by *Amyn.*; *uu.* 1.21, 1.30 and 1.81 by *Am.* and 1.86 by *Ti.* See also *Codices Vossiani Latini pars 2 codices in quarto*, K. A. de Meyier, Leiden 1976. The manuscript once belonged to bishop Jean du Tillet de Brion, then to Elia Vinet and was used by Scaliger and Toll. It was collated by Boecking (1845), L. Müller (1864), Baehrens (1875), Schenkl (1875-1882) and Peiper (1876 and 1884), cf. Peiper, *Ausonius*, Leipzig 1886, p. LXX f.

z = Canonicianus Class. Lat. 126 (Bodleian Library, Oxford).

Written on paper in the fifteenth century, the manuscript has iv + 93 + iii leaves (the modern numbering starts on f. iv and goes from ff. 1-97), with 25-9 lines to a page and measures 215 × 150 (142/150 × 90/85) mm. The original text ends on f. 91. ff. 91v-94v, 95v-96v are blank. Some leaves have been lost after f. 41. According to Dr. de la Mare, the whole manuscript seems to have been written by one scribe, apart from some marginal notes and an addition on f. 95, and possibly f. iii-iiiv. The contents include works by Tibullus, Ovid, Martial, Dante, Pier Paolo Vergerio and Virgil's *Eclogues*. The *Eclogues* of Calpurnius under the title *Theocritus Calpurnius poeta bucolicus incipit* are on ff. 46-59r and those of Nem. attributed to Calpurnius on ff. 59-64v. The manuscript was owned by Dionigi Zanchi of Bergamo, as a note on f. iv tells us, and later by Matteo Luigi Canonici and his brother Giuseppe, and then by Giovanni Perissinotti. It was acquired by the Bodleian in 1817. I have examined this manuscript myself.

The Florilegia

Parisinus latinus 17903 (olim Nostradamensis 188) (Bibliothèque Nationale, Paris).

Written on parchment, the manuscript has 166 leaves written in two columns with 43 lines to a column and measures 335 × 250 mm. The manuscript contains excerpta from Prudentius, Claudian, Ovid, Tibullus, Horace, Juvenal, Persius, Martial, Petronius, Virgil, Calpurnius, Terence, Sallust, Boethius, Cicero, Quintilian, Seneca, Plautus (Querolus), Macrobius, Aulus Gellius, Caesar, Sidonius, Cassiodorus, Suetonius and Donatus. Nem. is to be found

on f. 74r column 2 and 74v column 1 under the title *Scalpurius in bucoliccis*. This manuscript was one of a group of manuscripts obtained by Claude Joly from his grandfather, Antoine Loisel, and presented to the Notre Dame library in 1680. It was rediscovered by K. L. Roth who collated it for Weber's text. After Roth's death, Wölffin published the collation and dated the manuscript to the first half of the thirteenth century (*Philologus* 17 (1861), 340-4). Meyncke also dates it to the thirteenth century, but Ullman dates it to the twelfth century on the ground that this was a very Ovidian era, and Ovid is abundantly represented in Florilegia. The thirteenth century dating is, however, now generally accepted, see also *Inventaire des Manus. Latins de Notre Dame et D'Autres fonds*, Léopold Delisle, Paris 1871, p. 73. This manuscript, or one very like it, was used by Vincent de Beauvais for his *Speculum Maius*. (See *CP* 27 (1932), 9-10).

Parisinus 7647 (olim Thuaneus) (Bibliothèque Nationale, Paris).

Written on parchment, the manuscript has 185 leaves written in two columns with 47 lines to a page and measures 275 × 190 mm. ff. 1-33 contain part of an anonymous Latin Lexicon. The florilegia are contained on ff. 34r-185v. Nem 4.19, 21-24, 32 and 38, attributed to Calpurnius, are on f. 114r. Meyncke (*RhM* 25 (1870, 113) who rediscovered it in 1870 dates it to the beginning of the thirteenth century, or end of the twelfth century, and the latter date is now generally agreed. Meyncke considers that this manuscript is at least fifty years older than the Nostradamensis. It is carefully written, with most titles in red. There are many alterations in sixteenth and seventeenth century hands, including that of Jacques Auguste de Thou, to whom the manuscript once belonged. It also belonged to Colbert who acquired it in 1680, as a note at the beginning of the codex shows. Later it belonged to the Bibliothèque reale, under Louis XV.

Bononiensis 83, 52 II n. 1 (Biblioteca Universitaria, Bologna).

Written on paper in the fifteenth to sixteenth centuries, the manuscript measures 300 × 210 mm. There are 554 leaves numbered from 5 to 558, many of which are blank. It includes excerpta from Xenophon, Sallust, Aulus Gellius, Euripides, Cicero, Pliny, Ausonius, Plutarch, Plautus and Livy. For the full contents see Lodovico Frati, *SIFC* 16 (1908), 129-38. It contains Nem. 4.20-32, 56-9 under the title *Ex Calphurnio poeta siculo* and is numbered XI. Frati incorrectly says that it contains only 4.20-5. Nem. is on f. 117r (or 115 according to later numbering). The names of the interlocutors are in the

margin. A note informs us that the manuscript is "Ex Bibliotheca Iacobi Biancani Bonon."

Atrebatensis 64 (olim 65) (Bibliothèque Municipale, Arras).

Written on vellum, the manuscript contains 143 leaves, 31 having been lost, with 45 lines to a page in two columns, and measures 430 × 338 mm. The initial letters are in blue and red, and the titles are in vermilion. It contains excerpta from Prudentius, Claudian, Virgil, Statius, Lucan, Tibullus, Ovid, Horace, Juvenal, Martial, Petronius, Auctor Catalecton, Calpurnius and Nem. (f. 67v) under the title *Calpurnius in buccolicis*, Terence, Sallust, Boethius, Plato, Macrobius, Cicero, Seneca, Aulus Gellius, Caesar, Sidonius and Suetonius. A note on f. 1v in a fourteenth century hand tells us that "Hunc librum de floribus philosophorum erogauit Ecclesiae Atrebatensis dominus Jacobus Arondelli ipsius Ecclesiae canonicus, supplicans ut omnes in eo legentes deum devote exorent pro anima ejus et benefactoribus suis." It was formerly thought that this manuscript had been lost, as it was known only from a mention by Hadrianus Junius 1556 in his *Animaduersorum Libri* until Ullman rediscovered it in 1928. The manuscript was written at the monastery of St. Vaast (Vedastus) in Arras. Ullman dates it to the fourteenth century, but the library dates it to the fifteenth century. Verdière, who publishes a photograph of it in his edition of Calpurnius, dates it to the end of the twelfth century, because the writing resembles that of a document dated 1182 (cf. M. Prou, *Manuel de paléographie latine et française*, Paris 1924 pl. XI, 2). J. B. Hall also considers that it was written c. 1200. Castagna declines to enter the controversy.

Escorialensis Q 1 14 (Real Biblioteca del Escorial).

Written on parchment, the manuscript has 251 leaves with 80 lines to a page in 2 columns and measures 327 × 220 mm. The initials and capitals are in blue and red and the epigraphs in red. It contains excerpta from Prudentius, Claudian, Virgil, Valerius Flaccus, Statius, Lucan, Ovid, Tibullus, Horace, Juvenal, Persius, Martial, Petronius, Calpurnius and Nem. (f. 97r) under the title *Calpurius in bucolitis*, Terence, Sallust, Boethius, Plato, Marcianus Capella, Priscian, Macrobius, Cicero, Quintilian, Seneca, Plautus, Aulus Gellius, Caesar, Sidonius, Cassiodorus, Suetonius, Egesippus, S. Jerome, S. Joannes Chrysostomus and *Petri Alfonsi doctrina clericalis*. According to M.O.N. Morata there is only one hand, according to Ullman, two. Hartel dates the manuscript to the thirteenth to fourteenth centuries, but G. Antolin, who

describes it in the *Catalogo de los manoscritos latinos de la Real Biblioteca del Escorial* 3 (1913), pp. 363-5, dates it to the beginning of the fourteenth century. The florilegia are on ff. 1r-216v. The manuscript was first studied seriously by Ullman.

Berolinensis Diez. B. Santen. 60 (Deutsche Staatsbibliothek, East Berlin)

Written on parchment, the manuscript contains 77 leaves with 68-82 lines to a page in two columns. Extracts from Calpurnius and Nem. are found on f. 29v, all attributed to Calpurnius. The lines it contains from Nem. are 4.19, 21-24, 32. The entire manuscript is written in one hand. It begins (1r) *Incipiunt flores auctorum* and ends with a six line poem. It is generally agreed that Schneidewin is correct in dating the manuscript to the fourteenth century. Peiper was the first to use the manuscript, for his edition of *Querolus* and gives the contents in full pp. xiv-xv. Cf. also Randstrand's *Querolusstudien*, p. 63ff. A copy of this manuscript made by A. W. L. Schlee in 1804-5 exists under the reference Diez. C. Quart. 77.

Laurentianus Conv. Soppr. 440 (Biblioteca Laurenziana, Florence).

Written on paper, the codex is made up of various manuscripts and leaves glued together. They are written in various hands, mostly at the beginning of the sixteenth century and some are signed. The manuscript measures on average 138 × 196 mm. There are 526 leaves, many of which are damaged and illegible. Some are blank. There are 20 lines to a page. This is the only manuscript which has excerpta from the *Cynegetica* of both Grattius and Nem., and the only one which separates Nem. from Calpurnius and puts Nem. first. The excerpta from Nem. are on ff. 143v-145r and for the *Cynegetica* are *uu.* 78 (*iam*) to 80 (*praesumit*); *uu.* 157-59 (*sidus init*); *uu.* 205-11; *uu.* 243-50 and 281-2, and for the *Eclogues* 1.18-20; 24-6; 32-3; 35-42; 50-2 (*erat*); 56-7; 2.25-6; 44-9; 3.27-34; 43 (*uindemia feruet*) to 58; 4.17-9; 24-9 (*om.* 25). Castagna considers, though he does not give his reasons, that the scribe who transcribed Nem., Calpurnius and Grattius probably joined the manuscripts together. M. E. Cosenza, *Biographical and Bibliographical Dictionary of the Italian Humanists*, Boston 1962 identified most of the authors from whose works the excerpta are taken, and the most recent of these seems to date thecompilation to the last quarter of the sixteenth century. There is a description of the manuscript in Kristeller, *Iter Italicum* 1, London-Leiden 1963, p. 75. See also Del Furia, Suppl. ad catal. Bybl. Laur., II, ff. 259-268v.

CHAPTER THREE

THE MANUSCRIPTS OF THE CYNEGETICA

A = Parisinus 7561 (olim Baluzianus 676, Regius 4351) (Bibliothèque Nationale, Paris).

The manuscript is a collection of works and fragments from the ninth to the fifteenth centuries, put together in the seventeenth century by Etienne Baluze. The manuscript of Nem. is written on vellum in two columns, most of which have 29 lines, and measures 184 × 120 mm. Fragment 10 contains the *Cynegetica*. C. Bursian first found this manuscript (as also B), and dated it to the tenth century, which dating is followed by Baehrens and Martin. Vollmer (preface to *Liber Medicinalis*, Quintus Serenus, *Corpus medicorum latinorum*, vol. II, fasc. 3, Leipzig 1916, p. xii) dates it ninth to tenth century. Van de Woestijne says that the hand is strikingly like that of Bernensis 366, a manuscript of Valerius Maximus written c. 860, cf. F. Steffens, *Lateinische Paläographie*, Berlin 1929 pl. 60; E. Châtelain *Paléographie des classiques latines*, Paris pl. CLXXXI. They are indeed very much alike, but the capital letters H, I, P and Q seem to me to be different and I would therefore hesitate to say that both manuscripts were written by the same hand, though they may well have been. A later hand has added the title *nemesiani cynegetica*. The scribe has corrected some of his own errors, and there are a number of corrections and alterations in another hand which are apparently not taken from another source, but probably made *ex ope ingenii*. There are also a number of corrections and conjectures in the hand of Baluze. It is difficult to tell precisely how many hands are involved. The manuscript also includes in the same section as Nem. *Anonymi liber de rebus ad grammaticam pertinentibus* and *Testamentum Caroli Magni, Imperatoris*. The text of the *Cynegetica* is to be found on fos. 13-18. For the full contents see *Cat. bibl. reg. IV* (1745), p. 373f.

B = Parisinus Lat. 4839 (olim Philbert de la Mare 440, Regius 5047) (Bibliothèque Nationale, Paris).

Written on parchment, the manuscript has 51 leaves with 28 lines to a page. It contains the *Periegesis* of Priscian (1-20); the *Cynegetica* (20-26), and the *Liber Medicinalis* of Quintus Serenus (26-48); fos. 48v-51v are blank. There are a number of corrections, marginal notes and interlinear notes in the scribe's hand, and some others in a later hand, possibly that of Philbert de la

Mare. The manuscript is carelessly written. Van de Woestijne (pp. 23-5) lists the different types of mistake. Pépin (Quintus Serenus, *Liber Medicinalis*, Paris 1950, p. xxviii), Van de Woestijne and Verdière date B to the ninth to the tenth century, while Bursian, Baehrens and Martin date it to the tenth. Baehrens was the first to collate this manuscript, and also A, but did the job carelessly.

C = Vindobonensis 3261 (Oesterreichische Nationalbibliothek, Vienna).

Written on paper in the sixteenth century, in or after 1503 and before 1530 by Sannazaro (see H. Schenkl, *Supplementband der Jahrbücher für klass. Philol.* 24 (1898), 387-480), it has 78 leaves, according to Van de Woestijne, 72 according to Endlicher, and 19 lines to a page. It measures 200 × 120 mm. At the front of the codex is written, *Ausonii, Ouidii, Nemesiani et Gratii fragmenta, Actii Sinceri manu scripta, Martirani et doctorum amicorum.* The manuscript includes *Ioviani Pontani Epistola ad Actium Sincerum Sannazarium. Neap. Idib. Febr. 1503* (ff. 1-2); *D. Ausonii Magni Burdigalensis Carmina quaedam* (ff. 3-27); *Versus Ouidii de piscibus et feris* (ff. 43-6); Nem.'s *Cynegetica* (ff. 48r-56v); Grattius (ff. 58v-72v); and the *Excerpta* of Paulinus of Nola. The manuscript is described by Endlicher in *Catal. codd. phil. lat. biblioth. Palat. Vind.*, 1836, p. 204-5 (no. cccvi); by G. Heidrich, *Rutilius Namatianus*, 1912, pp. 13-4; by C. Schenkl in his edition of Ausonius (p. xxxiv) and by R. Peiper, "Die handschriftl. Ueberlieferung des Ausonius," *BJ Suppl. Bd.* 11, (1879), 344ff.

There is also a manuscript of the *Cynegetica* written on paper c. 1600 in the Bodleian Library at Oxford (Dorvillianus 57). This is almost certainly a copy of the second Aldine edition: note especially that both read *sanus* for *Ianus* at *u.* 104. Full details of this manuscript are to be found in *A Summary Catalogue of the Western Manuscripts in the Bodleian Library at Oxford*, F. Madan, Oxford 1897, vol. IV, p. 52.

CHAPTER FOUR

THE MANUSCRIPT TRADITION OF THE ECLOGUES[1]

That the manuscripts of the *Eclogues* had a common archetype can be shown by the fact that all are corrupt at 1.76; 2.9; 2.51; 4.47; and that all reverse *uu.* 4.64-5.

The manuscripts can be divided into two main groups, NG and V.

NG

NG agree in the following errors and omissions:[2]

1.38 mittite si sentire datur) si sentire datur mit(t)ite
1.42 fouisti) nouisti
1.46 hinc) hic
2.6 uenerisque) ueneris
2.20 quaeque) atque
2.22 gramina) littora N: litoro G
2.42 Bacchi) uini
2.73 Fauni uates) uates fauni
4.47 ad undas) habunda(n)s
4.58 animos) annos

Both omit or corrupt the beginnings of *uu.* 3.6 and 3.7.

N cannot be derived from G because it does not share G's omission of 1.73, G's omission of a word at 3.17, G's collocation of 2.49 after 2.45, nor G's repetition of 4.13 both in its place and after 4.6. It also does not repeat G's errors at, for example, 1.2 raucis) raris; 1.10 carusque) carisque; 1.82 sonas) canis; 2.27 tamquam nostri) nostri tamquam; 2.30 libarunt) sudarunt; 2.74 etiam) omnes; 3.53 saliens liquor ore) saliensque liquore; 4.8 dum) nam.

G cannot be derived from N because it does not share N's transposition of 2,81 after 3.16 and N's omissions of words at 1.23; 1.71; 2.23; 3.5; 4.60. It also does not repeat N's errors at, for example, 2.16 aeuo cantuque) cantu euoque; 2.71 duco) ducas; 3.32 adstringit) affrigit; 3.59 cymbia) tiba; 4.28 squamea) sua mea; 4.36 tibi bis) tribis; 4.53 gramina) germina.

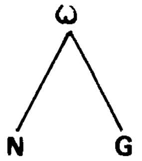
Until Glaeser's edition, not much attention had been paid to N, and Baehrens was the first to collate G. Baehrens asserts without argument that G

---

[1] I had arrived at the main body of the conclusions in this section before Volpilhac, Castagna and Reeve published their accounts of the manuscript tradition.

[2] The true reading is given for comparative purposes.

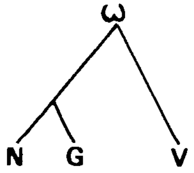
is the more reliable manuscript (*PLM* 3, pp. 66-7), while Schenkl (pp. xli-xlii of his edition) prefers N, and cites a few places where G seems to him interpolated. Giarratano discusses the question in more detail (pp. x-xviii) and agrees with Schenkl that N is to be preferred to G, but for different reasons, since he detects in G the presence of emendations by the scribe, and he rightly points out that G has almost as many good readings as N. Castagna next takes up the problem and analyses the divergences between N and G in great detail (pp. 129-43). I find arguments in some places a little difficult to follow, but he agrees with Giarratano that G has been emended by the scribe, and rightly rules out the suggestion made by Giarratano (p. xiii) that N is perhaps contaminated with V. It is presumably to be inferred from these conclusions (although Castagna does not say so), that where NV agree against G, the reading of NV ought in most cases to be preferred, since it is likely that they are preserving the truth independently. I am not totally convinced of the validity of some of the evidence which Castagna adduces to support his theory that the scribe of G is emending, as for example in the case of G's reading at 3.7 *sumersasque*, which Castagna interprets as an unhappy emendation by G where N has a lacuna. G's reading looks to me more like a scribal error. (The archetype of NG was clearly damaged at this point, cf. the apparatus criticus). Again, I am not convinced that G's *inmunia* at 1.2 is an emendation, since this reading is found also in A, and, although GA are clearly related, there is no evidence that Angelius used G. Additions to Castagna's list of probable conjectures by G where the archetype is corrupt (p. 140) may be 2.30, where N's *libar* is closest to the truth, and G has *sudarunt*, and 3.63 where G "corrects", and in fact corrupts, the metre. Overall, however, Castagna's evidence and conclusion as to the relative worth of N and G seem to me sound. Thus we can propose the following stemma for NG:



NG and V

Castagna (p. 238) censures Giarratano for his comment (p. xxviii) "codices secundae familiae non omnino neglegi possunt, sed cautissime adhibendi sunt" which Castagna claims implies that the readings of N and G are "infinitely" better than those of V, and he produces figures from Giarratano's own edition to show that this is by no means the case. Castagna is right not to exaggerate the fidelity of NG as witnesses to the archetype, but his evidence is by no

means convincing. First, in his tables of divergences on p. 240 and 241, Castagna does not distinguish possible readings from obvious errors, and in a number of the cases he cites, there is little to choose between the two readings. At 3.26, V's *nymphae* is probably an intrusion from 3.25, not *lectio facilior*. (See below on sub-groups in the V tradition). Secondly, Castagna uses this table of divergences to deduce the percentage of cases in which NG's reading is preferable to that of V. Kenny comments (*CR* 28 (1978), 44), that Castagna's remark (p. 242), "Potrei aggiungere altri esempi: ma direi comunque che α (i.e. NG) è preferible a β (i.e. V) in non più del 20% dei casi di divergenza" ought to mean "of the remaining 86 cases," because 16 + 10 = 26, which is more than 20% of 105. I simply find Castagna's use of percentages unclear and unhelpful. Thirdly, Castagna completely ignores the fact that all the V manuscripts attribute all eleven poems to Calpurnius, which is surely a significant point against the reliability of V. Lastly, Castagna ignores the nature of some of the variants in V: obvious interpolations, such as *Astacus* at 2.1, which appears in all the V manuscripts but auz, and *nigra* at 2.44 and emendations, such as at 1.9; 1.25; 1.29. It is consequently reasonable to suppose that some of the other variants may be due to less obvious editorial interference. This is of some importance in deciding between variants in NG and V, as it always has to be borne in mind that V is more likely to be interpolating. (For interpolations in G, see above). Thus we can propose the following stemma for NG and V:



H

We find in H the following colophon which has given rise to much speculation about H's sources:

> *collatus accuratissime hic codex cum illo uetustissimo: / quem Thadeus ugoletus pannoniae regis bibliothecae / praefectus e germania secum attulit et cum illo / quem Johannes boccaccius propria manu scripsisse / traditur bibliothecae sancti spiritus florentini / dicatum, et cum plerisque aliis: ubi titulum et / operis diuisionem multa etiam carmina reperimus.*

There are five main problems about the sources of H: 1) Does H contain a collation of Ugoletus's German manuscript? 2) Did H know the ed. Juntina? 3) Did H know Riccardianus 636? 4) What is the source of the readings from

the NG branch of the tradition which H could not have got from A, ed. Parm. or ed. Juntina? 5) Did H know the ed. Ven.?

1) Schenkl argues (*WS* 5 (1883), 287-91) that H knew the German codex only indirectly. He asserts (p. 288) that, "Aus dem Umstande...dass Text und Subscription von derselben Hand berrühren, ergibt sich deutlich genug, dass der Codex Harleianus selbst keine Collation des Codex Pannonicus enthalten kann, sondern dass er aus einem anderen Exemplare, in dem die Varianten jener Handschrift verzeichnet waren, entweder mittelbar oder unmittelbar geflossen ist." He further asserts that the impersonal *collatus* in H as opposed to *contuli ego* of Angelius's colophon in Riccardianus 636, implies that the scribe of H did not himself make the collation. It is, however, possible that H might be a fair copy of a manuscript in which H's scribe had previously recorded his collations. On the other hand, the similarity of H's colophon to that of Angelius suggests that H knew Riccardianus 636 (i.e. $u + u^2 + A$) amongst other sources (see below) and H may perhaps have opted for the impersonal *collatus* because some of his readings had been taken from A and were not the fruits of H's own collations; which particular readings it is impossible to say. Since, however, our knowledge of the manuscripts mentioned by H is confined to what we can deduce about them, and that is very little, speculation about the extent of H's knowledge of the Ugoletus manuscript seems to me to be pointless.

2) As further evidence for H's not knowing the Ugoletus manuscript directly, Schenkl mentions the fact that the titles in the ed. Juntina (1504) are almost identical with those in H, and concludes that the readings (mostly good) from the NG branch which appear in H have been taken from the ed. Juntina. Castagna also says, presumably for the same reasons as Schenkl, that H "surely knew" the ed. Juntina (p. 234). Apart from the similarity of titles, the only evidence I can find which might support this theory is 3.63, where H and the ed. Juntina have the truth while NGA and the ed. Parm. are in error. fghinruwy also have the truth here, so that this is not particularly strong evidence. As for the titles, Castagna comments that Greco-Latin coinages such as *Epiphunus* are reminiscent of certain titles of Boccaccio's, and I wonder if it is possible that the titles in H and the ed. Junt. originated in the Boccaccio manuscript. This is pure speculation, however. The evidence above seems to suggest that H knew the ed. Junt., but it does not appear to me nearly as strong as Schenkl and Castagna would have us believe.

3) Schenkl claims (p. 289) that H knew Ricc. 636, but as Castagna points out, his arguments are not very convincing. Schenkl quotes three places in Calpurnius where the readings seem to suggest dependence on the Riccardianus. As Castagna mentions, however, Schenkl has the wrong reading for H at Cal. 2.27 and this must therefore be discounted. At Cal. 3.24 P as well as H reads *sola tu* and *es*, so that this is not firm evidence of H's dependence on the

Riccardianus.[3] Schenkl's third example, which is much stronger evidence for dependence on Riccardianus, Castagna ignores: at Cal. 2.66 in H *liquentia* has been ousted by *rorantia* which appears as a gloss in the Riccardianus but is found nowhere else. Further evidence, not mentioned by Schenkl, is perhaps furnished by the fact that H agrees in error with u at 4.44, but here a few other manuscripts (fhinruwy) have the same reading. The strongest evidence is in my opinion the similarity between the colophon of H and that of Angelius in Ricc. 636.

4) There are in H quite a number of readings from the NG tradition which are not in A, ed. Parm. and ed. Junt., e.g. 1.75 *pascentur*; 3.47 *arripit*; 3.54 *euomit*; 4.39 *iam nulla* etc. Castagna says (p. 235) that we cannot now know whether the manuscript used by Ugoletus was still extant when H was written, or whether it had already been lost, and suggests that H derived his NG readings not from Ugoletus but from G. Schenkl and Giarratano, however, say that these NG readings are from the Boccaccio manuscript. Baehrens (*PLM* 3, p. 68), however, asserts that "sine dubio" the Boccaccio manuscript was destroyed by fire with Boccaccio's other books in 1471, see F. Bluhme, *Iter Italicum* 2, Halle 1824-36, p. 91, but according to H's colophon, the manuscript was in S. Spirito. Castagna concedes that in some places, such as Nem. 4.70, H alone has the genuine reading, although this could be due to conjecture. To this one might add the fact that H is nearest to the truth at 2.51. However, as Castagna says, this alone is not sufficient evidence to prove that the Boccaccio manuscript belonged to a different branch of the tradition from NG and V. Reeve (*CQ* 28 (1978), 233), while admitting that there is no manuscript in the catalogue compiled in 1451 of the library of S. Spirito where the manuscript of Boccaccio was supposed to have been which answers the description of G, nor any manuscript listed containing Nem. or Calpurnius, nevertheless suggests that G found its way to this library and is to be identified with Boccaccio's manuscript. Since we have no record of either G or a Boccaccio manuscript in this library, such speculation is pointless. I am not convinced that H knew G at all, as there are a number of cases where, if G had been used, we might have been expected to find its correct reading in H but do not, nor is the correct reading to be found in A[4] so that it is more likely that the NG readings in H came not from G, but from another source and possibly more than one (i.e. the Ugoletus manuscript, Boccaccio's manuscript or the ed. Junt.).

5) Castagna suggests (p. 236) that H is contaminated with a text from the V tradition which bears some affinity to the ed. Ven. There can be no doubt that

[3] There appears, however, to be no other evidence that H might have known P.

[4] A probably did not use G either, but a manuscript not unlike it. See my section on other sources of variant readings in A.

the first part of this suggestion is true, but there is not a great deal of evidence to suggest that a text akin to the ed. Ven was involved. H does very often give a V reading found also in the ed. Ven. but as these are mostly readings found in a number of other V manuscripts, this proves nothing. I have found only two places in Nem. where the only V member which shares H's reading is the ed. Ven., viz. 2.30 *nulloque biberunt*, which appears also in A, and 2.50 *amet*, which reading is also shared by u^2 (A?). At 2.40, on the other hand, H agrees in error with a number of V manuscripts while the ed. Ven. has the truth.

Castagna concludes that H has several subsidiary sources: the ed. Junt., probably also u and A, and at least one manuscript from the NG branch, probably the Boccaccio manuscript. My own conclusions are less definite: we know from the colophon that H was contaminated "cum plerisque aliis" and that two manuscripts which we do not now possess were also involved. It is not impossible that some of the sources hitherto suggested for H were used, but it is also not impossible that the readings which seem to suggest dependence on a particular extant source were also in one or other of the lost manuscripts, and it is therefore dangerous to speculate about the possible sources of particular readings, and to be too dogmatic about the relationship of the lost manuscripts to the extant manuscript tradition.

H, A, the ed. Parm. and the Lost Manuscript of Thadeus Ugoletus

Our information about the lost manuscript of Thadeus Ugoletus comes from three sources, the colophons of the ed. Parm.:

> *Impressum Parmae per Angelum ugoletum E uetustissimo atque emendatissimo Thadaei Ugoletti (sic) codice e Germania allato in quo Calphurni et Nemesiani uti impressi sunt tituli leguntur,*

of H:

> *collatus accuratissime hic codex cum illo uetustissimo: / quem Thadeus ugoletus pannoniae regis bibliothecae / praefectus e germania secum attulit et cum illo / quem Johannes boccaccius propia manu scripsisse / traditur bibliothecae sancti spiritus florentini / dicatum, et cum plerisque aliis: ubi titulum et / operis diuisionem multa etiam carmina reperimus*

and the colophon added to u by Nicolaus Angelius Ugoletus:

> *Contuli ego Nicolaus Angelius hunc codicem / cum multisque alijs & cum illo uetustissimo codice / quem nobis Thadeus Ugoletus pannoniae regis / bibliothecae praefectus e Germania allatum / accomodauit in quo multa carmina sunt reperta / Anno salutis MCCCLXXXXII*

Unfortunately, although Angelius was involved with two of these texts, other sources have been used and a different approach to the text has been made in

each case, with the result that it is now very difficult to come to any certain conclusions about the nature of Ugoletus's manuscript, although there has been much speculation. Various deductions can, however, be made about it. As Castagna tells us (p. 216), it is clear from Angelius's foreword to the text of Nem. in the Riccardianus:

> *Ex Vetustissimo codice e Germania / allato hic est transcriptus titulus finis bucolicorum / Calphurnij Aurelij Nemesiani poeta Cartagi/nensis*

that in the Ugoletus manuscript, the last four *Eclogues* were attributed to Nem., whereas in V and the *Florilegia* all eleven are attributed to Calpurnius.

The Ugoletus manuscript did not belong to the V family. Castagna (pp. 216-7) draws our attention to the fact that at Cal. 2.18, Angelius has added the correct reading where u has a V variant, commenting "sic habebat emendatus codex." A further point which Castagna does not mention is that the Ugoletus manuscript almost certainly contained lines missing from the V branch, since the lines which Angelius has added in u are not found in the ed. Ven. which he probably also used (see below). It is perhaps also possible to deduce in a few places what the reading of the Ugoletus manuscript must have been, where H and ed. Parm. agree in a V reading and there is no sign in u that A ever added an NG reading, e.g. at 1.25 and 1.37. That the Ugoletus manuscript was closer to NG than V is shown not only by the probability that it contained lines missing from V, but also by the number of cases, too large to be due to conjecture, in which the variants which Angelius notes are readings also found in the NG branch. A few of these variants indicate a closer relationship to G than N, but as not all are found in H and ed. Parm., it is difficult to be certain whether H and ed. Parm. are taking readings from other sources, or whether A is, although the former is perhaps more probable. Castagna gives a table of agreements between A and G on p. 218 but as usual he gives both true readings and errors and not all his other examples are cogent. A and G agree in the following errors:

1.11 *et calamis et uersu*, an error not shared by H and ed. Parm.

4.10 *animo* G^1 AH, not in ed. Parm.

u. 4.6 appears twice in G and ed. Parm., once in its proper place and once after 4.6. In Riccardianus 636 by 4.6 A has added "uacat hic uersus" (not *deest* as Castagna says). It is doubtful whether the scribe of N would have corrected this error.

G and A are also alone in preserving the truth at 1.2.

A and G's *flauit* at 1.5 could conceivably be independent error, as the same reading is found also in k (1490) and q (late fourteenth or early fifteenth century) and has perhaps been caused by the influence of *inflare* above. At 1.31 G reads *fagosque*, not *fagosue* as Castagna says.

Agreement between A and H

A and H alone agree in error in the following places:

1.14 *iam) et*

1.70 *hic) hinc*

1.81 *tibi ne) tibi neu* H. A's signs in u seem to indicate that this is what he wanted the text to read.

4.13 *dulces cantu) cantu dulcis* H: *cantu dulces* A

At 1.9, AH alone have the truth.

Other Sources of Variant Readings in A

It was Schenkl who first suggested (p.287) that some of A's readings originated in the ed. Ven., and Giarratano (p. xxxv) and Castagna (p. 220) list some of these. A number of these readings, however, occur in other V manuscripts also, but there is still some evidence to support the theory that A knew ed. Ven. H agrees with A in some of these readings.

At 2.15 A and the ed. Ven. read *reuelare*, but as j reads *reuellare*, the possibility of independent error cannot be ruled out.

2.30 *nullo libarunt) nulloque biberunt* AH ed. Ven.

2.48 *et) tum* A ed. Ven.

3.25 *nosque etiam) uos etiam et* A ed. Ven.

3.51 *cymbala) cymbia* A ed. Ven.

4.69 *herbas) artes* A ed. Ven.

In very few cases A has errors not found elsewhere in the tradition e.g.

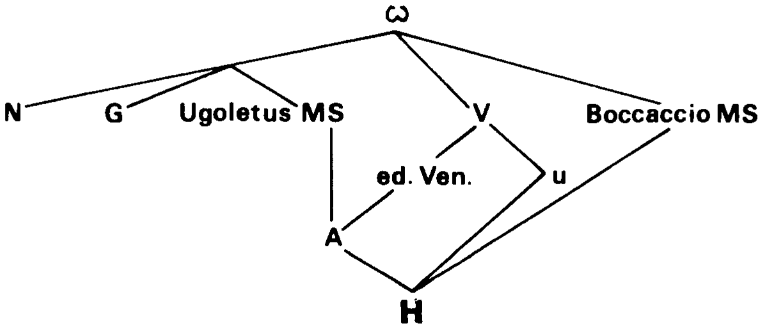
2.41 *erro) horti*

2.83 *qua) qui*

Castagna also mentions 1.70, but this is a reading found also in H and may possibly have appeared in the Ugoletus manuscript.

The danger of speculating about the manuscript of Ugoletus is high-lighted by Castagna when he rightly points out (p. 221) that Giarratano, Verdière and Korzeniewski are wrong to identify this manuscript with A alone, but he goes on to say that some of A's readings are also characteristic of G and of ed. Ven. and to praise Korzeniewski's statement (p. 6) that, "Die Lesarten die Nicolaus Angelius auf dem Rand des Codex Riccardianus 636 vermerkt hat (A), sind wohl groesstenteils einem germanischen Codex...entnommen; aber da manche Lesarten mit einigen Codices der V-Klasse uebereinstimmen, scheint er auch aus anderen Codices, die er nach seiner Angabe mit dem Codex Germanicus verglichen hat, Varianten mitzuteilen." The fallacy here is that since the Ugoletus manuscript is lost we cannot say with certainty that because any particular reading appears in a manuscript or edition still extant it could not have appeared in the Ugoletus manuscript also. The evidence of 1.25 might suggest that the Ugoletus manuscript had certain corruptions found in

the V branch. We cannot now know. As regards the readings characteristic of G, it is in my view more probable, as Reeve suggests (p. 232), that the Ugoletus manuscript bore some resemblance to G rather than that readings were taken by A directly from G, as there are a number of places where A might have noted G's reading had he known it, e.g. at 1.85; 2.32; 3.37.



The ed. Parm. and the ed. Ven.

Both Schenkl (p. 287) and Castagna (p. 230) suggest that the ed. Ven. was used in the preparation of ed. Parm. as there are a number of places where ed. Parm. agrees with NG in a reading not found in the Riccardianus 636 or agrees with ed. Ven. in a peculiar reading not found in any manuscript. Their conclusion is probably correct, but their evidence could have been more convincing. Schenkl cites *resonant tua* at 1.2 as a reading which probably goes back to the ed. Ven., but as he admits himself, this variant is also in u, and a number of other V manuscripts.

The ed. Parm. agrees with ed. Ven. in the following unique errors:

1.73 *te pinus*) *te primis*

2.61 *quae ducit*) *quae non ducit*

illudere in ed. Parm. at 3.42 is probably also taken from ed. Ven., and possibly also *splenderet lumine* at 2.76. It is also possible that the interpolation of *Astacus* at 2.1 has also come from ed. Ven., but this is a very common interpolation in the V manuscripts.

Schenkl also suggests that the ed. Parm. used the second Deventer edition but he gives no evidence and I can see none.

The ed. Parm. and the ed. Bon.

There is clearly a link between the ed. Parm. and the ed. Bon. of 1504 which has notes by Guidalotti. Both refer to the first three poems as *prima, secunda, tertia*, but then refer to the last as *undecima*.

They alone offer certain errors:

2.86 *uiburna*) *urbana*

3.32 *adstringit*) *astringere*
4.17 *mentem*) *mente*

Castagna tells us (p. 230) that there is only one case where Guidalotti emends the reading of ed. Parm., 2.83, but this is incorrect. At 2.87 ed. Bon. "corrects" ed. Parm.'s unmetrical *at* to *aut* and at 4.11, ed. Bon. has the true reading *adederat* where ed. Parm. has the error *ederat*.

The ed. Parm. and the ed. Juntina (1504).

These two early editions are clearly related: both preserve the lines missing from the V tradition, transpose *uu.* 3.25 and 26, preserve many good readings from the NG class and agree in a unique error at 2.44. The ed. Juntina is not a copy of ed. Parm., however, as it sometimes has readings from the NG tradition, where ed. Parm. follows the V branch, e.g. at 1.8, 58, 67; 2.48; 3.34 etc. Schenkl suggests that these good readings in ed. Junt. are taken from the Ugoletus manuscript, as Nicolaus Angelius, whose colophon in Ricc. 636 is dated 1492, made the proof correction of the ed. Junt. at about the same time (See Bandini, *De Florentina Juntarum typographia*, Florence 1791, I, p. 50f.). Castagna states (p. 228) that where the ed. Junt. disagrees with the ed. Parm., it always preserves a reading from the NG tradition while ed. Parm.'s reading is from the ed. Ven. This is generally true, but not always, e.g. at 1.44 ed. Junt agrees with NG in the truth while ed. Parm. agrees with fghinruwy. In two places where the ed. Junt. has the truth, ed. Parm. has an error of its own, 2.86 and 3.32. At 1.81, ed. Junt. has a very significant error not found in ed. Parm. (see below), and there is another unique error at 4.51. At 1.20, ed. Junt. has the truth, together with H and some V manuscripts, while ed. Parm. agrees with NG, ed. Ven. and other V manuscripts in error. At 3.9 ed. Parm. agrees with ed. Ven. in error, but ed. Junt.'s error is found in fru(*in ras*,)y. At 3.42, ed. Junt.'s error is shared by HV *plerique* while ed. Parm.'s error is also found in ed. Ven. At 4.11 ed. Junt., like Hafu^{2}y reads the truth, while ed. Parm. agrees with NGV *reliqui* in error. Thus Castagna is oversimplifying the situation. In most of these cases it will be noted that ed. Junt. agrees with u or u^2 while it disagrees with ed. Parm.

The source of the good readings in ed. Junt. not also found in ed. Parm. is something of a mystery. Schenkl suggests that they are taken from the Ugoletus manuscript. Castagna says simply that the ed. Junt. had a fuller knowledge of the NG tradition than ed. Parm. and I am surprised that he does not suggest the Boccaccio manuscript mentioned in the colophon of H as a possible source. We have no real evidence for the source of these good readings. It is possible that this is simply a case of Angelius experimenting with the text by adopting different readings for different editions, and that these good readings may have been in the Ugoletus manuscript. The fact that ed. Parm. has less of the truth than ed. Junt. although Angelius possibly had

access to the correct reading, parallels the state of the text of Nem. before Baehrens, when N was known but editors continued to accept the readings of V in most cases.

Ed. Parm., ed. Juntina, the Ugoletus Manuscript and Riccardianus 636

Schenkl suggests (p. 228) that the readings of the Ugoletus manuscript (i.e. readings from the NG tradition) are taken in both the ed. Parm. and the ed. Junt. from Ricc. 636. In both editions, with a few exceptions, where the truth is noted in the margin in Ricc. 636, presumably taken from the Ugoletus manuscript, ed. Parm. and ed. Junt. have this reading, whereas in the places where the V reading stands with no variant added, ed. Parm. and ed. Junt. follow the V tradition, as at 1.25; 2.71; 4.24 etc. Two examples make use of Ricc. 636 by these editions almost certain.

At Cal. 2.18f. (Schenkl pp. 284-5) u follows the V tradition, fusing *uu.* 18 and 19 into one. Angelius has added in the margin the correct reading and then repeated the first two words of *u.* 18 *omnia cessabant*, which have subsequently been partially erased. In ed. Parm. this repetition has led to the appearance of both versions of these lines one after the other, first the correct NG reading and then the V.

The dependence of ed. Junt. on Ricc. 636 can be demonstrated by Nem. 1.81 (Schenkl p. 285) which appears in the manuscript thus:

Perge puer ceptū̂ tibi ịạṃ̂ desere carmen nëu q̂;

Angelius clearly wishes the text to read *ceptumque tibi neu desere*, but his marks have been misunderstood, and the line reads in the ed. Junt.:

Perge puer ceptum tibi neuque desere carmen

There is no knowing why, if Angelius made the proof correction of the ed. Junt., he did not alter the text here. Schenkl (p. xliv) says that Angelius seems to have done the work hastily and quotes as an example Cal. 6.46 where he has not noted the reading of the manuscript against a very corrupt line, but has simply obelized. Schenkl quotes some other examples (p. 285) demonstrating ed. Junt.'s dependence on Ricc. 636.

In a few places the two editions preserve a true reading where Ricc. 636 follows the V tradition, e.g. 1.13 *tepuere* (which reading does not appear in the ed. Ven. or the Deventer editions which have been suggested as further sources for the texts of ed. Parm. and ed. Junt.). Schenkl wonders what the source of these readings could be, and, while he does not exclude the possibility that ed. Junt. is simply taking over readings from ed. Parm., he thinks it more probable that *tepuere* was originally noted by Angelius in the manuscript and

was removed by later glossators, as he says happens occasionally in manuscripts, but I find it hard to believe that the reading could have been removed without any trace at all remaining. Castagna accounts for these readings by suggesting that Ricc. 636 was not the direct source of the texts of the two editions, but that Angelius and the editor of the ed. Junt. had added the collation of Angelius to different base texts when the Ugoletus manuscript was still at Florence, one working more carefully than the other. It is the suggestion of Castagna that Angelius's other exemplar was the ed. Ven. or a text very similar, and that his collation was easier to read than the Ugoletus manuscript. Then either Ugoletus or the editors of ed. Junt. checked the manuscript and added various readings which Angelius had missed. We know, according to Castagna, that Angelius was not the only one to use Ricc. 636 as there is at least one other correcting hand. (See below). Castagna gives no evidence for these suggestions, however, and I find it particularly hard to believe that the repetition in ed. Parm. at Cal 2.18 f. (above) in particular was not brought about by direct use of Ricc. 636.

Other Sources of the ed. Juntina

Schenkl (p. 287) doubts whether the ed. Juntina depends directly on the ed. Ven. as does the ed. Parm., since ed. Junt. agrees with ed. Parm. in a unique error found first in ed. Ven. in only four places, as for example 2.76 *splenderet lumine*, and he suggests that the ed. Junt. could have taken these readings directly from the ed. Parm. Castagna, on the other hand (pp. 227-8), says that the ed. Junt. is not dependent on the ed. Parm., or if it is, it is not exclusively so, and that both editions independently grafted onto a text closely affiliated to the ed. Ven. a series of NG readings. He further asserts that the ed. Junt. shows greater knowledge of the NG tradition than does ed. Parm., for which see my section on the ed. Parm. and the ed. Juntina. I cannot find any cases of the ed. Junt. agreeing with the ed. Ven. where ed. Parm. does not also do so, and the fact that at 2.44 ed. Parm. and ed. Junt. alone read *me misero* may further suggest that the ed. Junt. is taking over readings from the ed. Parm. Schenkl also suggests that the ed. Junt. used both Deventer editions, but he gives no evidence, and I can see none.

Sources of the Variant Readings in Riccardianus 636.

The sources of the variant readings added in this manuscript and the number of hands involved are disputed. It is generally agreed, however, that the ed. Ven., or a very similar text was used, and variants from this text have in fact been added, for example, at 3.26; 4.69. Castagna (p. 224) and Reeve (232) have also suggested the ed. Rom. tradition, and variants from this branch have indeed been added, for example, at 1.63; 1.69; 2.67; 3.9; 3.34.

Schenkl (pp. xliii-xliv) distinguishes five different hands. Reeve, however, suggests (232) that less attention to hands and more to the sources of variants would give a clearer picture, but this is wrong in my view, as, given a number of possible sources, it is impossible to be sure which are the sources of variants when we cannot be certain which hand has noted them. There are a number of places in this manuscript where it is quite impossible to tell which hand has made a particular alteration and these cases are often very important for increasing our knowledge of the sources. It is also impossible to be certain when these variants were added, and this can lead to difficulties. Castagna, for example, contends (p. 230), that in the ed. Parm. and often in the ed. Junt., there are readings from the NG tradition which are not added by A in Ricc. 636 and he cites 3.34 and 4.8 as examples, but in both these cases the text has been altered to the NG readings by means of erasures and it is surely impossible to state categorically either that these erasures were not already present in the text when Angelius saw it, or that Angelius did not make them himself.

Castagna (p. 224) suggests that the first corrector in Ricc. 636 added some readings from the ed. Ven. or a text similar to it. Angelius next added more readings from the ed. Ven. and also some from the Ugoletus manuscript. Finally, readings from the ed. Rom. were added. However, he does not explain how he arrives at these conclusions.

Reeve, unlike Schenkl (p. xliii) and Castagna (p. 49), does not believe that the readings noted from the ed. Ven. in Ricc. 636 were added first, but that readings from the ed. Rom. tradition preceded them. He quotes as an example (233) two variant readings noted in the margin at 3.25-6. Reeve is however, simplifying the situation here, partly because he has omitted some of the evidence. He says, quite rightly, that u has conflated the lines, but ignores the fact that another hand has erased the part of the line which properly belongs to *u.* 26 and inserted the rest of *u.* 25, nor does he say which hand he thinks is responsible. Again, the mere fact that the ed. Rom. reading precedes that of the ed. Ven. in the margin does not necessarily prove that *all* the ed. Rom. readings were added first. In fact, as Reeve himself admits, the second version is not that of the ed. Ven. at all, but the same as that in az, although this may simply be an independent error. He also does not mention the fact that Angelius has added a version of 3.26 which appears above the variants he quotes. Reeve contends that these variants are in the same hand as the colophon, i.e. that of Angelius, but this does not seem to me to be so. Reeve (233) concludes that all the notes not in the hand of Rogerius, who owned the manuscript in the sixteenth century, were entered by Angelius over a fairly long period of time from three sources: the ed. Rom. branch, ed. Ven. and the Ugoletus manuscript. In favour of part of this theory is the fact that some of Angelius's notes are in darker and thicker ink than others, but I am not

convinced that there are only two glossators involved, although as the matter of hands is so difficult, I hesitate to state that theory is definitely false. My own impression is that the ed. Rom. readings were added by one hand, and the ed. Ven. and Ugoletus manuscript readings by Angelius, but this is simply an impression.

Magliabecchianus VII 1195

This manuscript was first discovered by Castagna who says (p. 222) that it was written after the collation of Angelius in Ricc. 636 and before H, while he is unsure how it stands chronologically in relation to the Parma and Juntina editions. The base text is unquestionably V and it has been contaminated with the NG branch. This NG text is clearly related to A, as it agrees with it in error, for example, at 1.81; 2.18; 4.10; 4.13 *post* 4.6. Castagna also quotes 1.5, which as I mentioned above may possibly be an independent error, and 1.11 where he says M's *et calamis uersu et* appears to be an unhappy emendation of NGA's *et calamis et uersu*, although it is in my opinion more likely that it is simply an error.

M has more NG readings than the Parma and Juntina editions and therefore cannot simply be a copy of either except on the assumption of contamination. It preserves an NG reading where they do not, e.g. at 1.47; 2.33; 2.50; 2.79 etc. and also does not repeat their errors at 2.1; 2.44; etc.

As regards the V readings in M, Castagna (p. 233) says that M has a preference for the firuy branch and agrees with them, e.g., at 2.41; 3.41; 4.53, but this may be due to dependence on Ricc. 636 (see below). The scribe adds a variant reading at the time of copying the manuscript only once, at 2.15 where he adds Ae's variant *reuelare* in the margin while he reads *releuare* in his text.

Castagna canvasses the possibility (p.244) that M is derived from u + A, but rejects it. As Reeve points out (n. 31, 231-2), however, Castagna is wrong to state that the transposition of *uu.* 3.25-6 in M could not have been found in Ricc. 636, as in the latter manuscript Angelius has noted *u.* 26 in the margin, and there is a sign above *u.* 25 which might be interpreted as indicating that the line is to be inserted there. One might also add that Castagna is wrong to say (p. 225) that Angelius's instructions noted in Ricc. 636 are not sufficiently clear for M to have understood where *dulcia* was to be inserted in *u.* 2.37 after *Idas* has been ejected: the mark after *cui* in Ricc. 636 is perfectly plain. On the other hand, Reeve completely ignores the fact that there are a number of cases in M where M has an NG reading which is not noted by Angelius, does not appear in ed. Parm. and ed. Junt., and in one case, does not appear in H either (2.33). As with certain readings in the ed. Junt., we have a case where another member of the NG family has been involved in the constitution of the text, but we have no evidence as to which manuscript this might be.

Variant Readings in Magliabecchianus VII 1195

Castagna (p. 226) suggests that the variants and corrections in M are all in the hand of the scribe, Alesso Lapaccini. Some were made at the same time as the main text and others, in red ink, at a later date. Many of these variants are probably from the ed. Ven. (p. 227). Almost certain examples are the interventions at 2.76; 3.15; 3.42 and probably also those at 1.11; 1.31; 3.47 etc. There are also a number of readings common to the V tradition e.g. 1.9; 1.26; 1.29; 2.18; 2.23; 2.33; 3.26 etc. At 4.45 is noted the reading *sed et huc* which is found in a[1]ktz (*sed de huc* g), but none of these manuscripts contains all the readings after we have eliminated those found in the ed. Ven., so that there are clearly at least three sources for the variants in M, and it is impossible to identify two of them on such scanty evidence. Castagna draws our attention to two variants which may possibly be emendations by Lapaccini, *qui pando* at 3.19, which Burman conjectured much later, and *lusus adegerat* at 4.11. There is one gloss, *luscinia*, explaining *aedona* at 2.61.

The V Manuscripts

All the manuscripts which constitute the V branch of the tradition were written in the fifteenth century (with the possible exception of q, see J. B. Hall, *Claudian De Raptu Proserpinae*, Cambridge 1969, p. 24 and M. D. Reeve *CQ* 28 (1978), 237, and v), and in the earliest V manuscript definitely datable (c, written 1447-55), the text already has the interpolations and lacunae which distinguish the V manuscripts.

Errors common to all V manuscripts

Omissions of whole lines

1.28; 2.83; 3.30.

Interpolations

1.9 *comam uicine Timeta) meam mihi care senectam*
1.25 *aut Oeagrius) modula(n)tibus*
1.29 *seruans) quercus*
1.67 *messi) campo*
2.79 *iurare) nar(r)are*
3.39 *fetus) fructus*
3.40 *primi) pueri*
4.45 *urere) uertito*
4.47 *ad undas) ab ulmis*

There are many other errors common to all the V manuscripts.

The V branch of the tradition is divided into two main sub-groups, fhinruwy (α) and abcdegjklmpqstvxz (β).

fhinruwy agree in the following errors:

1.44 *anni*) *animi* fghinruwy

2.41 *uiolaeque*) *uiolisque* fhinruwy

2.67 *geminasque*) *geminosque* fhinruwy

2.82 *auena*) *auenae* Hfghinruwy

3.51 *uocalia*) *uenalia* firuy: *ueralia* hnw (where all the other V manuscripts but a have the truth).

3.68 *fluorem*) *liquorem* fghinruwy. Reeve (228) asks whether bcjlmpqsx (Δ) could have taken the true reading *fluorem* from an outside source, implying that the archetype of the V manuscripts read *liquorem*, but it is surely much more likely that *liquorem* in fghinruwy is a gloss belonging only to this group.

4.39 *iam nulla*) *nam nulla* fhinruy (*uersum om.* w)

4.44 *niueum*) *nactum* Hfhinruwy

4.63 *uaporo*) *uaporem* fghinruwy

abcdegjklmpqstvxz agree in error in the following places:

2.6 *uenerisque*) *uenerique* abcdegjklmpqstvxz

2.11 *quod*) *et* abcdegjklmpqstvxz

3.25 *om.* abcdejklmpqstvxz

4.39 *iam nulla*) *non ulla* bcdgjklmpqstvxz. *uersum om.* e

4.44 *niueum*) *natum* abcdegjlmpqsvxz: notum kt

4.68 *quoque uersicoloria*) qu(a)e uer(s)icoloria abcdegjklmpqstu (*in ras.*) vxz

g agrees sometimes with one sub-group and sometimes with another. Reeve tells us (228) that he inclines to the view that "gnu had a common hyparchetype," but the evidence which he produces to support this theory is, at least as regards Nem., not very strong. At 2.41 and 2.59 he is obliged to admit that g's reading is not the same as that of n and u. At 2.56 I do not agree that u reads *diane*; it seems to me to read *dione*. Of his examples, the only one which in my opinion has any weight at all is 1.44 *animi*, and this seems to me insufficient evidence to include g in this sub-group. Reeve also wonders (228) whether gnu found 3.25 from a source outside the group. The answer to this is almost certainly no: n has the truth, but the beginning of the line in g is corrupt, and the first hand of u conflates *uu.* 3.25 and 26, which makes it highly probable that both lines were in u's exemplar. g appears to me to be contaminated:

habent 3.25 fghinruwy

3.68 *fluorem* NGHbcdjklmpqstvxz: *flurorem* a: *liquorem* fghinruwy

but

4.39 *iam nulla* NGHy[2]: *nam nulla* fhinruy: *non ulla* bcdgjklmpqstvxz: *non illa* a: *uersum om.* ew

4.44 *niueum* NGA: *nactum* Hfhinruwy: *natum* abcdgjlmpqsvxz: *notum* kt

α can be further divided into two sub-groups, fir(u)y, first identified by Schenkl, p. lii, and hnw.

firy agree in the following errors:[5]

1.7 *detondent*) *detrudent* *permittere*) *promittere*
1.51 *concilioque deum*) *consilioque deus*
1.69 *mella*) *mala*
1.81 *tibi ne*) *tibi iam neu*
2.23 *prato*) *pacto*
2.32 *aera*) *atria*
2.52 *te*) *quoque* *unam*) *uuam*
2.61 *ducit*) *duceret*
3.1 *atque*) *ac*
3.36 *tumuerunt*) *timerunt*
4.12 *uulnera*) *uellera*
4.32 *arto*) *arte*
4.42 *cantu*) *tantum*
4.63 *ture uaporo*) *fonte uaporem*
4.68 *uersicoloria*) *uarieque coloria* firu (*sub ras.*?)y
4.71 *quo currunt*) *concurrunt* *migrant*) *magice*

firuy agree in the following errors:

1.10 *in*) *mihi* firu (*sub ras.*?)y
1.61 *meritae*) *meriti*
2.50 *dum Pallas*) *dea pallas* firu (*sub ras.*): *mea Pallas* y
3.51 *uocalia*) *uenalia*
om. 4.56-61 firuy
4.70 *quo rumpitur*) *corrumpitur*

u has suffered a number of erasures and in many of these places, it looks as though the original text agreed in error with firy, but it is impossible now to be sure.

The ed. Romana 1471 and firuy

Reeve claims (p. 224) that firy derive from the ed. Rom. and later adds (p. 226) that everything he needs to say about firy "can be truthfully said about u." Unfortunately, neither of these claims is wholly true. There is some evidence to suggest that i is not descended from the ed. Rom. as it preserves the truth in several places where the ed. Rom. and fry are corrupt:

1.63 *phoebea* i: *phorbea* fru^2y, *ed. Rom.*
2.41 *erro* i: *atrae* ry: *atre* u, *ed. Rom.*: *antre* f (*p.c.*)

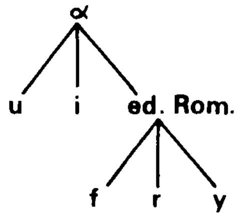
---

[5] Unlike Giarratano, Castagna and Reeve, I mention here variants which occur only in the manuscripts in question.

3.9 *suerat* i: *sueuit* fru²y *ed. Rom.*

3.34 *collidit* i: *sustulit* fru²y *ed. Rom.*: *sustolit* y¹

u is also clearly not descended from the ed. Rom., since it agrees with i in all the cases cited above and is also not interpolated at 1.7, 74; 2.1, 52; 3.45 and 4.32. It is impossible to say whether or not u could have been the parent of ed. Rom., since there are so many alterations to the text that it is difficult to tell how many hands are involved and to distinguish one from another. Reeve (232-3) considers that certain readings were added to u from ed. Rom., which is possible, as there are a number of readings added by u² which agree with firy and ed. Rom., but this theory ignores the fact that the base text of u and ed. Rom. already had some features in common. I can find no evidence, however, that fry are not descended from the ed. Rom. and I have therefore eliminated them from the summation stemma.



Other early editions and firy

The ed. Parisina of 1495 is also closely linked to this group and agrees with firy in error, for example at 2.23 *prato*) *pacto*; 2.26 *expecto*) *experto*; 4.42 *cantu*) *tantum*; *om.* 4.56-61; 4.70 *quo luna*) *colubrina*; 4.71 *migrant*) *magice.*

Also linked, but less closely, are the ed. Cadomensis (1500?) and the ed. Ascensiana (1503) which agree with firy for example, at 2.32, 61; 3.1; 4.71. These editions, however, have no authority.

hnw

Giarratano (p. xxiv) first realised that h and n were related but had not looked at w.

hnw agree in the following errors:

1.26 *concinerent*) *concinnent*

1.27 *quia*) *quare*

1.49 *iaces*) *taces*

1.69 *dat*) *dant* hn¹w

2.11 *quod*) *qui*

2.57 *cura*) *rura*

3.32 *acutas*) *acutis*

3.51 *uocalia*) *ueralia*

4.7 *hos*) *nos*

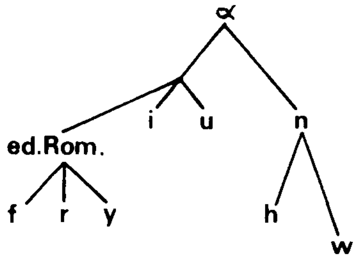
om. 4.26-37 hn, *om.* 4.26-43 w

4.65 *lauros*) *tauros*

4.68 *quoque* NGAH: *qu(a)e* V *plerique*: *uerbum om.* hnw

Of hnw, Reeve tells us (224) that, "If h was copied directly from n, therefore, k (i.e. w) must derive from h; but even if not, it must derive from n." I can find no evidence that h was not copied from n, but w does not repeat h's errors at 1.38, 47; 2.15, 58, 60; 3.28 and 55 and I wonder if w's relationship to n is as simple as Reeve implies. w is a very corrupt manuscript with a number of lacunae and many errors which suggest that the scribe had little idea of what he was copying (e.g. *primus* for *pinus* 1.30; *defendet* for *dependent* 4.48), but there is also evidence of conjecture (e.g. *getulusque* at 1.76; *uagitibus* at 2.32; *noctiuagus* at 3.17; *acerbum* at 4.53), which it seems unlikely that an ignorant scribe could have made, and there are also places where w has the truth and hn are in error (e.g. 2.40; 3.69). Again, at 4.5, h has the unmetrical reading *puerilisque*, presumably a misunderstanding of n's *ꝑilisque*, while w has the metrical *puerique*, and at 4.64 h's unmetrical reading *lustrauitque cineres* has been "corrected" in w to *lustrauit cineres*. All this suggests to me that if w is descended from n, the text has undergone some degree of damage and correction in the process and its relationship to hn is not that of an apograph. It has, however, no readings of importance and I have therefore eliminated it and h from the summation stemma.

Thus we can propose the following stemma for the α branch of the V tradition:



abcdegjklmpqstvxz

These manuscripts agree in omitting 3.25 and in the following errors:

2.6 *uenerisque) uenerique*

2.11 *quod) et*

4.39 *iam nulla) non ulla* (except a, which reads *non illa* and v which has *non nulla*)

4.44 *niueum) natum* (except kt which have *notum*)

4.68 *quoque) quae*

Castagna is troubled (p. 178) because the manuscripts which omit 3.25 do not show particularly clearly their interdependence, unlike firuy and hnw, and asserts that the omission of the line is not due to homoeoteleuton or to any other polygenetic cause. On the other hand, he can see no reason to suspect that the V manuscripts which do contain this line have been contaminated with the NG tradition or any other branch. However, the reason for this omission is not difficult to deduce, and it is one which Castagna has rejected. At first glance the manuscript evidence seems to be totally confused, but a closer inspection reveals that the main confusion was probably caused by the appearance of the word *nymphae* above the word *nysae*, with its similar beginning and ending, in the archetype of V. *nymphae* came to oust *nysae* and appears in *u.* 26 in all the V manuscripts whether they have *u.* 25 or not. Once *nymphae* had appeared in both lines, the omission of one or other line becomes likely and could easily occur in different manuscript groups independently. This omission, indeed, almost occurred in u, while the first hand has conflated *uu.* 25 and 26. Thus the omission of 3.25 can be easily accounted for, and it is not necessary to assume a common archetype for those manuscripts which omit 3.25, i.e. abcdejklmpqstvxz. This assumption is probably justified, nevertheless, by the evidence quoted above and by the agreements between the various subgroups of this branch of the tradition, although as Castagna points out, the evidence for this branch is not nearly so strong as that for fhinruwy.

This second branch of the V tradition is also divided into subgroups, lmx, cjpqs and dektv. The position of a and z is rather more difficult to determine.

lmx (Castagna p. 173).

1.50 *om. dignus* (*add.* x^2)

1.73 *te pinus) teque prius* l^1mx

2.14 *pectoris) corporis*

2.48 *et) ac*

3.19 *uitea) uitrea*

3.47 *corripiunt) corrumpunt*

3.65 *bibenti) bibendi*

4.71 *uellitur) rumpitur*

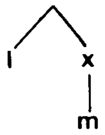
m and x are more closely related to one another than to l:

1.7 *permittere*) *committere*
1.12 *ludebat*) *rumpebat*
1.31 *ulmos potius*) *potius ulmos*
4.26 *iuuenca*) *iuuencam*
4.52 *potabit*) *potabit potabit*
4.69 *mycale*) *micale micale*

x cannot be copied from m since only the former preserves 1.75 and 2.46 and it is unlikely that x got these lines from another source, since there are lacunae unique to x left unfilled in x. m is probably descended from x before certain corrections had been made to x (cf. 1.50 quoted above). There are a few places where m has the truth and x is in error:

1.86 *demittit* m: dimittit x
2.43 *horreo* m: *horrea* x
3.50 *haurit* m: *aurit* x
4.35 *nares* m: *narres* x
4.44 *seue* m: *scaeue* x
4.57 *pacienter* m: *patienit* (?) x

but these are minor corrections which could easily have been made *ope ingenii*, and I think it most probably that m is descended from x.



lmx, a and z

There are a number of places where a and z agree with lmx and with l or mx only.

almx

2.25 *perierunt*) *uerbum om.* l: *pellerunt* x: *pepulerunt* amx^1
2.30 *nullo libarunt*) *nullos lamberunt* almx
2.40 *heu heu*) *en ego* a^{1}lmx
3.57 *fugientes*) *cupientes* a^{1}lmx

lmxz

1.83 *perducat*) *producat* lmxz
2.77 *uidi nulla tegimur*) *nulla tegimur tęneras* lz (*om. uidi*): *nulla tegimur te* (*teniras sup.*) x: *uidi nulla tegimur* x^2 *in mg.*: *nulla tegimur* m (*teneras in mg.* *m*^{1})
3.11 *cum*) *tunc* lmxz

mxz

2.69 *haec) hoc*

lz

1.85 *pinnis) plenae*
4.10 l and z are the only manuscripts to have the truth here.

a and z

3.26 *nosque etiam) uos etiam*
a and z (and g²) have the lines in the correct order at 3.52-3.
4.45 *solet hic) sed et huc* a¹z

Reeve (226) says that a is a "hybrid of M3 and M5" (i.e. ps and lmx), and this is partly true (see above, and below, p. 49), but ignores the fact that at 2.1 a is one of only three manuscripts in the V tradition (uz are the others), which is not interpolated. Similarly at 2.47 it is the only V manuscript which reads *si tu* rather than *tu si*, and is the only manuscript (besides g² and z) not to transpose 3.52 and 53. a must therefore either be correcting or else it must be drawing on another, lost source, in which case we cannot know that the readings it shares with ps and lmx were not also drawn from this other source. In either case, Reeve's statement is incorrect. There are similar difficulties with z, which often agrees with lmx and a but occasionally agrees with NG, e.g. it agrees in error with NG at 1.14 against V and has the truth with GHu² at 1.58.

a and z also sometimes agree with manuscripts from the cjpqs and dektv groups:

a and cjpqs and dektv

3.10 *dissona sibila) sibila dissona* acdekpstv: *sibilla disona* jq

a and cjpqs and dv

3.52 *pressis) pressit*

a and ps

3.59 *cymbia) cymbala* p: *cimbala* as

az and ektv³

2.11 *sonaret) sonarent*

az and ps

1.73 *te) fert*

z and dev

2.86 *uiburna) iuburna*

z and cjq

1.44 *nostrique) nostri*

z and pqs, dektv and Hu^{2}

3.38 *poma) dona*

az and lmx, dektv and A

3.33 *breue) leue* Aa^{1}eklmtxz
3.63 *prosatus) natus ab*

az and ektv^{3}, *l*^{2} *and AH*

3.26 *nutrimus) nutristis*

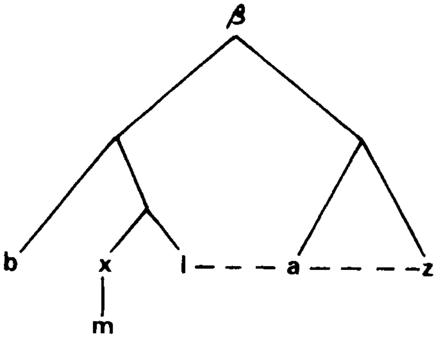
az, l, ps, ektv^{3} *and A*

1.32 *subicit) suggerit*

b

It is not possible to fit b into any particular group, but as it is not interpolated at 1.2 or 3.15, unlike acdejkpqstvz, it therefore stands closer to lmx, and probably closer to mx than 1:

1.66 *quod) quot* bmx



cjpqs and dektv

That cdejkpqstv constitute a sub-group can be shown by 1.56:

blanda tibi) *oscula ibi* cjpqs: *uerba om.* dv (*add.* v^3). The fact that ekt have the truth here is no doubt due to the activity of the editor of the ed. Ven. (see below). v has possibly found nonsense in his exemplar and omitted it.

These manuscripts can be further divided into groups, cjpqs and dektv.

cjpqs

3.26 *nosque etiam*) *nos etiam*
3.63 *prosatus*) *pronatus*
1.56 (above)

Some of these manuscripts also agree in the following errors:

3.32 *uellicat*) *uellitat* cjps
4.7 *hos*) *flos* cjqs
4.59 *gaudia*) *grandia* jpqs

ps form a further sub-group (See Giarratano p. xxiv and Castagna pp. 166-7), and agree in the following errors:

1.9 *canamque*) *cantabo*
1.12 *ludebat*) *laudabat*
1.15 *uictor*) *uictos*
1.33 *nemus*) *genus*
1.44 *aeui*) *anni*
1.66 *ualet*) *lauet*
1.81 *tibi ne*) *tibi iam nec*
2.12 *sollicitumque*) *sollicitamque*
2.34 *calathos*) *calamos*
2.45 *pallentesque*) *pallentes*
2.51 *poma*) *noua*
2.55 *o pastoralis*) *et pastoralia*
2.68 *praemia*) *munera*
3.27 *ueneratus*) *ueneratur*
3.31 *cui*) *qui*
3.32 *adstringit*) *substringit*
3.33 *mutilum*) *rutilum* p: *rutulum* s
3.37 *ostendit*) *ostentat*
3.42 *elidere*) *illidera*
3.51 *mergit*) *uertit*
4.36 *anni*) *agni*
4.44 *calorem*) *colorem*
om. 4.50-5.

4.59 *perferat*) *proferat*
4.64 *cineresque*) *cinereque*

Neither manuscript is a copy of the other since each has a few slight omissions and some errors not found in the other. There is, however, a manuscript which is almost certainly an apograph of p, o. This manuscript, in a different hand from that of the text, bears the colophon: *Opus absolutum ad petitionem Joannis Marcha/nonae artim et medicinae doctoris* .p. *Bono/niae. Brixiae Anno. D. MCCCCLX.* A comparison of its readings with p reveals that one is almost certainly a copy of the other.

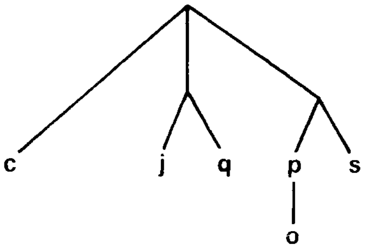
1.73 *pinus*) *pierus* p: *picrus uel pierus* o
2.71 *mane*) nitine (?) op (reading difficult to decipher in both places).
3.33 *mutilum*) *rutilum* op
3.55 *chorosque* V : *cohorsque* op

All of these readings are unique to these two manuscripts. Furthermore, the evidence would seem to suggest that it is o which is copied from p:

2.42 *pocula* p: *bocula* o
2.45 *om. dulce* o
3.39 *fructus* p: tuctus o
3.52 *ab uuis* p: *ab undis* o
3.65 *bibenti* p: *bidenti* o
4.29 *arbor* p: *armor* o
4.64 *cinereque*: *mereque* o

If p were copied from o, and the above differences were due to the scribe of p correcting o, he would surely also have corrected such slips as *duli* (2.7) and *splederet* (2.76) instead of repeating them. All the parts of p are normally dated by scholars as fifteenth to sixteenth century, but as o is dated 1460, it follows that for o to be a copy of p, we must assume for the text of Calpurnius in p a date prior to 1460, or else that p and o are both copied from an earlier manuscript in Brescia. A comparison of the readings of o with those Burman's appendix shows that this is the manuscript referred to as Dorv. 4.

Neither c, j or ps can be the source of the other manuscripts in this sub-group as each has omissions not found in the others. q, on the other hand, has no omissions other than those common to this branch of the tradition. c cannot be copied from q as it has the truth where q is in error at 1.31; 3.27, 38, 47; 4.20, 46, 59 etc. ps cannot be copied from q as they have the truth where q is in error at 1.44; 3.27, 47; 4.20, 36, 46, 63. It is difficult to say with certainty whether or not j was copied from q. q is generally a much more faithful witness, but j has the truth at 3.27 where q is in error. Both share certain peculiarities of spelling, such as *iddas* (2.37, 52, 53), *uhe* (2.44); *sibilla disona* (3.10) and are closely related, if j is not actually copied from q.



dektv

The relationship of these manuscripts is a little more complex as evidence of interpolation is clearly visible in each.

d and v

v was first discovered by Reeve (224) and d in all probability derives from it. The following errors are unique to dv:

1.11 *et calamis uersus*) *et calamo uersus*
2.8 *om. non* (*add.* v^3 *in mg.*)
3.26 *nosque etiam*) *nos etiam et*
3.34 *collidit*) *collit* (*corr.* v^3 in mg.)
lacuna at 1.56 dv (filled by a later hand in v)
marginal note at 2.20.

There have been two correcting hands at work in v besides the scribe and it would appear, as Reeve says, that d was copied from v after v^2 had been at work, and before v^3 had begun his activities, cf. 2.10 where v omits *clausere*, but the word appears in the margin, and appears in its proper place in d; and 1.5 where v's error *bontis* is corrected in v by v^3 but is reproduced by d.

v and the ed. Ven.

Reeve (224) says, "Everything that the ed. Ven. owes to tradition can be found in $f + f^2 + f^3$" (i.e. v after all corrections had been made to it), and this appears to be partly true, e.g. at 4.54 *uirga* in ed. Ven. and the Deventer editions appears to be a misreading of v's $\mathit{iu\overset{g}{r}a}$, where d retains *iura*, and at 3.42 where these early editions repeat v's error *illudere*, corrected in v to *illidere* which is also the reading of d. At 1.56 the words omitted by dv, but added in v by a later hand, appear in the early editions. It is not wholly true, however, to say that everything that is traditionary in the ed. Ven. can be found in v e.g.

1.10 *deos*, also in ps, not in v
1.38 *facta*, also in a (*s.c.*) c (*in mg.*) z, not in v
1.69 *flore*, also in fimruy, not in v
4.13 *dixere*, also in NGHcefirtu, not in v.

a, v^3 and z

Reeve (228) considers that these three manuscripts form a sub-group, but his evidence is not particularly convincing. The fact that these three agree in reading the truth proves nothing at all, and Reeve further ignores the fact that some of their true readings (e.g. 1.61 and 4.63) are found in other V manuscripts. None of the errors which he cites on p. 229 are exclusive to av^3z either, and in three of these four cases they agree with lmx as well, and we have already seen (above) that az have some links with this group. The only error I can find which is exclusive to av^3z is 2.11 *sonarent*. Reeve also does not tell us that the first hand in a has altered the truth *breue* to *leue* which might (a possibility Reeve rejects) indicate contamination.

e and the ed. Ven.

The following errors are unique to e and the ed. Ven.:
2.61 *quae ducit) quae non ducit*
2.76 *lumen splenderet) splenderet lumine*
om. 3.15.
3.58 *crine) crinem*
4.8 *condictas) condicta*
4.18 *possum non uelle) non possum non uelle*
4.45 *solet hic) sed hoc*

It was Schenkl who originally suggested that e was derived from the ed. Ven. and this is almost certain. e is of a later date than ed. Ven. (see Castagna p. 149 and 31) and does not differ significantly from it. Also ed. Ven. has *uu.* 4.31-35 (*om.* 4.36) while e omits 31-36.

k and t

These manuscripts agree in the following errors:
1.41 *tu) in*
1.46 *nobis) uobis*
1.54 *reuerentia) uenerantia*
1.66 *dant Fauni) dat Faunus*
2.3 *furiosa) firmata*
2.11 *de uoce) de more*
2.43 *placido) blando*
2.56 *et) o*
2.82 *cantamus) cantare et*
3.6 *possent) poscunt*
3.63 *prostatus ipso) natus ab illo*
3.64 *hastas) haustas*

4.44 *niueum) notum*
4.54 *coget) perstringet*

Verdière first suggested that these two manuscripts were derived from early editions, "A propos du Calpurnius Siculus de Bruxelles," *Scriptorium* 8 (1954), 296-7. k is probably a copy of the first Deventer edition and t of the second.

k and Dav. 1 alone share the following errors:

1.50 *canente) cruente*
2.86 *coniferas) confertas*
4.72 *meus) minus*

t and Dav. 2 alone share the following errors:

1.50 *canente) cernente*
1.75 *in aruis) in arui*
1.77 *anni) annis*
2.61 *ducit) non canit*
2.86 *coniferas) consertas*
3.5 *e tereti) e tenti*
4.72 *meus) munus*

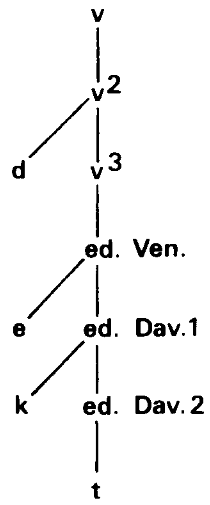
It was Schenkl, too, who first realised (p. liv of his edition) that the Deventer editions were derived from the ed. Ven. Another early edition which agrees closely with the Deventer editions is the ed. Norimbergensis (1490?) which repeats their errors at 1.66; 2.3, 56, 77; 3.6, 14, 50, 63, 64; 4.30. Schenkl gives no evidence for the derivation of the Deventer editions from the ed. Ven., but these editions agree, for example, in the following errors:

3.42 *elidere) illudere*
4.15 *cur) et*
om. 4.36
4.54 *iuga) uirga*

The Deventer editions are, however, not simply later copies of the ed. Ven., but bear signs of emendation, cf. 2.3, 11, 43; 4.54 above, and sometimes restore the truth, as at 2.8 and 2.50 (see stemma on facing page).

A, az and v

Giarratano alleges in his edition (p. xxxv) that there are frequent agreements between A and the manuscripts ade and ed. Ven. d, e and ed. Ven. are, as I have shown above, copied from v, a manuscript which Giarratano did not know, and therefore his group can be reduced to Aav. Some of his examples can be discounted as errors commonly found in the V tradition, and others are not found in a, and we are not left with any errors peculiar to these



manuscripts alone. A's agreements with the ed. Ven. may be due to his use of this edition (see above in my section on A).

v and cjpqs

v cannot be the source of cjpqs because they do not repeat v's errors at, for example, 1.86 and 4.15.

None of the manuscripts cjpqs can be the source of v as it has the truth where they are in error at, for example, 1.13, 2.8.

v and cjpqs disagree in error at, for example, 2.30 *nullo libarunt*) *nullo lamberunt* cjpqs: *nulloque biberunt* v and 3.63 *prosatus*) *natus ab* v: pronatus cjpqs.

Poggio's Manuscript

Poggio spent some years in England, and in 1423 we find him writing from Rome to Niccolò de' Niccoli: "mittas ad me oro Bucolicam Calpurnii et particulam Petronii quas misi tibi ex Britannia." (*Poggii Epistolae*, Florence 1832, vol. 1, p. 91). Reeve (*op. cit.*) takes up the idea, first proposed by Baehrens (*PLM* 3, p. 68), that this manuscript of Poggio's was the source of the V manuscripts. Reeve's theory (226-7) is based on the idea that the V manuscripts in all probability originated in North-East Italy (perhaps specifically Padua), Florence and Rome, an idea which reminds him of another fifteenth century tradition, that of Silius Italicus, all of whose manuscripts derive from a copy made for Poggio in 1417. He thus criticises Castagna for not mentioning the possibility that the V manuscripts might all derive from "this copy of Poggio's."

From Reeve's reference to a copy of Silius Italicus "made...for Poggio," we might infer that by "this copy of Poggio's" Reeve means a copy made by or for Poggio, but he does not say so specifically and his words could refer to the manuscript which Poggio found; indeed, Poggio's own words might refer either to the manuscript he discovered or to a copy of it. This point is important, as a copy of the original manuscript Poggio discovered would have to have been made after 1417 — Poggio was in Britain from 1418 to the beginning of 1423 — and could not therefore be the ancestor of v if Reeve is right (237) in dating it to the fourteenth century. On the other hand, if by "this copy of Poggio's" Reeve means the manuscript Poggio found, then this could be of any date and v could have been derived from it before it was discovered by Poggio, but Reeve makes no mention of this as a possibility. Whichever interpretation of the phrase "Poggio's copy" is correct, Reeve fails to appreciate that his placing of v in the fourteenth century causes difficulty to his theory. If the Vatican is right in dating v to the fifteenth century, then this difficulty is of course removed, but this is not what Reeve says.

The principal weakness in Baehrens's and Reeve's theory is the simple fact that we have no evidence to support it. It is a possibility, but no more than that, and it is, in my opinion, unfair of Reeve to admonish Castagna for failing to consider a theory based on nothing but surmise.

Baehrens (p. 67) suggests that Parisinus 8049, the only extant manuscript which contains both Petronius and Calpurnius, is to be identified with Poggio's manuscript. Reeve, however, asserts (228) that Parisinus 8049 has never left France, which is a poor argument as a copy of it could have been made there and travelled to Britain. But Parisinus 8049 could not in any case have been an ancestor of V because it apparently never contained more than Calpurnius 1-4.12 and because it is a far worse copy than V (cf. Giarratano p. xxix).

Poggio's manuscript may have played an important part in the textual history of Calpurnius and Nem., or it may have been a very minor member of the tradition. Since we know nothing more about it, however, than what Poggio tells us, and since we have no evidence at all about its subsequent history, it seems pointless to speculate about it.

Variant Readings added in the V Manuscripts

q

laxatus in q at 3.4 may be a conjecture.

There are not many corrections in q, and the sources of some of these are not identifiable. There is, however, some slight evidence to suggest that the archetype of q and v had some variant readings in the margin.

Margin of poem 2: *Astacus dict' / Idas prenomine incipit* q: ASTACUS/ DICTUS/ IDAS dv
3.51 *cimbia* dqv (all *in mg*. in the first hand).
4.59 *gaudia* cd (text) qv (margin): *grandia* jpqs (text).
d and v also have the meaningless notes *uitea* at 3.19 and *parilis* at 4.5.

v

Reeve has been led to make a sweeping statement about the first hand in v (229) which unfortunately is largely unjustified. He quotes a number of readings of merit found in v which he says may be conjectural or accidental and comments, "Even if some or all of these readings derive from another manuscript, the wider stemma is not affected because f (i.e. v) belongs very firmly to M3 (i.e. ps) and no other member of M3 has them." Some of these readings *are*, however, to be found in ps, and a number of others are shared by other manuscripts of the β branch of the V tradition, and therefore the situation is not quite as clear as Reeve would have us believe. Most of these readings are fairly simple corrections, however, and need not imply separate descent for v (see above).

v^3

The source of these variants is impossible to identify, but all the readings, apart from those at 4.18 and 4.69, are also to be found in a or z or both. The readings at 4.18 and 4.69 may be conjectures.

a

The variants in a are all noted in the first hand. Most of them are readings commonly found in the V tradition, but at 2.40 and 3.57 a is brought into line with lmx and at 4.45 with z.

f

The variants are noted by the hand of the scribe. Some of them are errors commonly found in the V tradition, but *rumpitur* (1.2) and *sectabas* (1.61) have the appearance of conjectures, and possibly also *mihi* at 2.25 where the only other V manuscript not to have *me* is u^2. The scribe of f has clearly not gone through the text systematically as there are numerous errors left uncorrected.

l

There are a few interventions by a second hand in l, but they are not sufficiently numerous to identify the source.

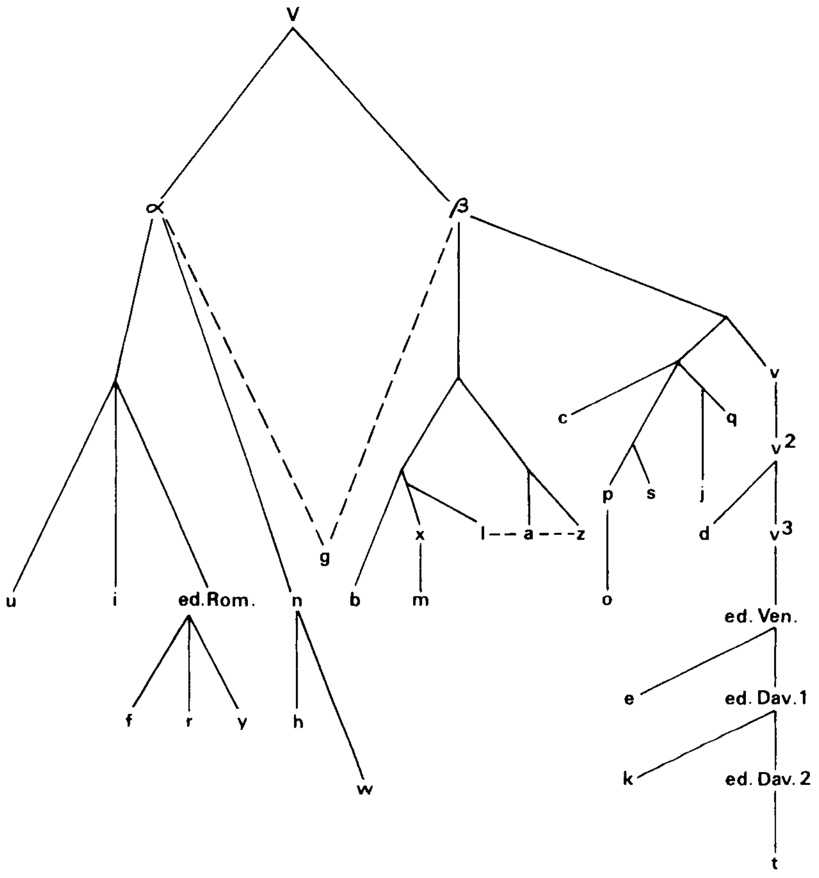
x

At least one correcting hand has been at work here. It is dated 1543 and has added the title "Aurelij nemesiani / chartaginensis poete" and a few variant readings, probably from an early edition.

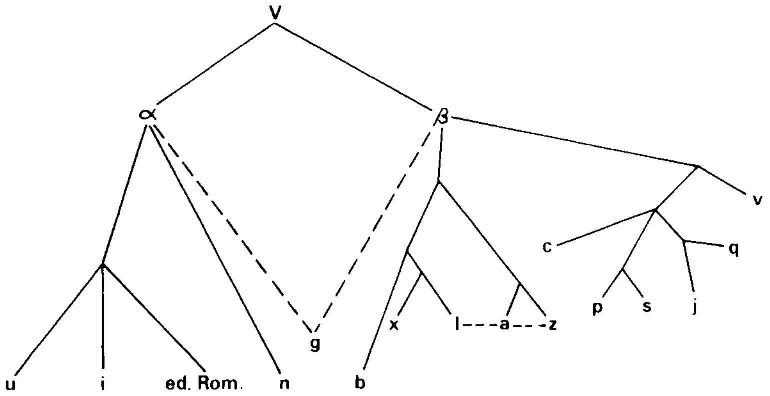
g

There have been two correcting hands at work here, besides one correction by the scribe at 3.16. One hand has clearly had access to the NG tradition as it has noted the omissions of lines 1.28, 2.83 and 3.30. The transposition of 3.52 and 3.53 found in all the manuscripts except a and z, has been corrected. At 1.59 is noted the variant *ornatus*, which is found also in the ed. Cadomensis, the ed. Brassicana and the ed. Oporiniana. Reeve says (237), "The corrections in red derive from the ed. Ascensiana," but gives no evidence. The only evidence I can see is at 3.19 where the variant *comptus* has been added, and the ed. Ascensiana reads *comptos*.

Thus we can propose the following stemma for V:



This, with the *codices descripti* eliminated appears thus:



The Florilegia

Nem. is represented in seven *florilegia*, and although none of these makes an original contribution to the text of Nem., their relationship to the direct transmission is of interest. Four of these *florilegia*, Parisinus Thuaneus 7647 (p), Parisinus 17903 (n), Atrebatensis 64 (a) and Escorialensis Q 114 (e) (Ullman's sigla), form a group.[6] They all attribute all the quotations to Calpurnius, all offer the same lines, i.e. Cal. 2.23-4; 3.10; 4.14-5, 155-6; 5.12-3, 46-8; 6.53-6; Nem. 4.19 (*leuant...curas*), 21-4, 32, 38 (*uocat...umbram*), and preface each set of lines with the same title. All four are of French origin and their contents are in general the same. They also agree in unique errors at Cal. 4.155 *mihi*; 5.46 *erit*.

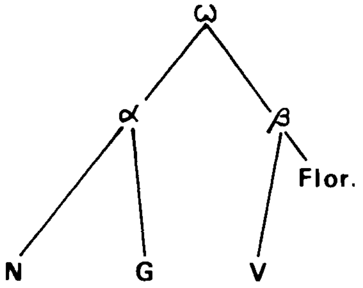
On p. 192 Castagna gives a table of concordances between the *Florilegia*, NG, V and P (Parisinus 8049). He confuses matters by not distinguishing true readings from errors, but once this has been done, certain conclusions can be reached:

1) There is no evidence for any link between the *Florilegia* and P. There is only one line in the *Florilegia* which is also found in P (Cal. 2.23), but P has two errors in this line not found in the *Florilegia*, or, indeed, in any other manuscript.

2) There are errors which are unique to the *Florilegia*, but these do not suggest access to a branch of the direct tradition now lost. At 4.21 na's *h'* is

[6] These four manuscripts, together with Berolinensis Diez. B. Santen. 60, are generally regarded as representative of what is commonly referred to as the *Florilegium Gallicum*. See Andres Gagnér, *Florilegium Gallicum: Untersuchungen und Texte zur Geschichte der mittellateinischen Florilegien-literatur*, (Skrifter utgivna av Vetenskaps-Societeten i Lund 18), Lund 1936.

probably a scribal error, and at Cal. 4.155 and 5.46 connectives have been ejected, no doubt by the editor who compiled the original *florilegium*.
3) The *Florilegia* agree in various true readings with both NG and V, which of course proves nothing, but while the *Florilegia* agree in error with V at 5.12 and 6.55 (6), they do not agree with NG in error. This, together with the fact that the *Florilegia* attribute all the extracts to Calpurnius, suggests that there is a rather closer affinity between the *Florilegia* and the V branch of the tradition than with the NG branch.

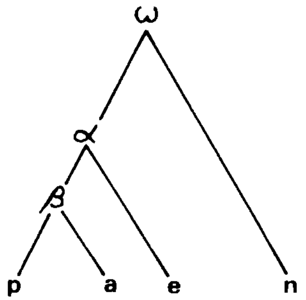


According to Castagna (p. 195), it was Ullman who first put forward the idea that the common archetype of the *Florilegia* belonged to the ninth century. In fact Ullman (*CP* 23 (1928), 130-1), rejects this idea without saying whose it originally was and suggests that "The common archetype perhaps belonged to the twelfth century. An earlier date may be suggested to some by the reading of one manuscript (n = Paris 17903) in line 118 of the text that follows (i.e. Tib. 1.10.36). It has *pauppis*, while the other manuscripts, evidently following the archetype, have *pupis*. It may be thought that the immediate parent of n had *pa*^{u}*p*^{p}*is*, intended for *puppis*. If this be true, it would seem that the grandparent of n used an open *a*, and that would point to an earlier century. But it is not safe to draw definite conclusions from one such case. It is more likely that the scribe still had in mind the word *pauperis* of line 76 (i.e. the heading *De felicitate pauperis*) and the occurrences of *pauper* in line 77 (i.e. Tib. 1.5.61). An argument in favour of the twelfth century is the fact that a classical revival takes place in that century. Another is that Ovid is more extensively represented than any other poet in our *florilegium* and the twelfth century is the heart of the *aetas Ovidiana*." Verdière (p. 72 of his edition of Calpurnius) accepts Ullman's general theory about the relationship of the *Florilegia* to one another, but with regard to the date of the archetype comments, "je me demande pourquoi M. Ullman la rejette pour expliquer la faute par la présence de *pauperis* à la ligne 76 et de *pauper* à la ligne 77. Le scribe avait eu tout le temps, je crois, d'oublier ce qu'il avait écrit quarante lignes plus haut! Or l'*a* ouvert est utilisé dès le IX^{e} s. Dans ces conditions, il se pourrait que l'archétype des manuscrits à texte entier et des manuscrits à

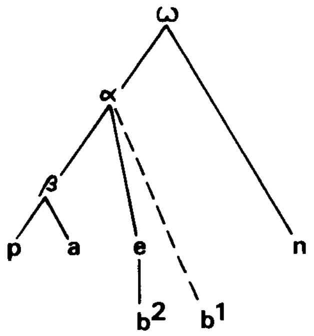
florilèges soit de cette époque." I agree with Verdière that *pauppis* is unlikely to have arisen in this way and would suggest that the presence of *nauita* in the same line or *audax* in the line above might be more likely to have caused the corruption, but on the other hand, I cannot agree that an open *a* was necessarily the cause of the confusion and Ullman is in any case right not to attach too much importance to a single case. The theory of Castagna (p.195-6) is that the *Florilegium* was compiled from a complete ninth century manuscript in the twelfth century. Neither Verdière nor Castagna, however, takes into account the fact that many of the texts are utterly unlikely to have been available in the ninth century and most scholars agree with Ullman in a twelfth century date for the compiling of the *Florilegium Gallicum*, see Reynolds and Wilson, *Scribes and Scholars*[1], Oxford, pp. 95-6.

The relationship of the individual *florilegia* to one another was first discussed by Ullman (*CP* 23 (1928), 130-54) and no one since has seriously disagreed with his conclusions. Ullman contends (p. 147) that n, while it has most individual errors, also has many genuine readings not found in the other *florilegia* and concludes that it has no near relatives, while p, a and e are descended from an intermediate manuscript. He lists a number of examples which appear to bear out this view. Further evidence for the derivation of epa from an intermediate manuscript rather than from the common archetype of the four is their omission of *Aetna* 633-34.

There are a number of cases (listed by Ullman, pp. 148-9) where pa agree in errors which are unlikely to have arisen independently. There is also a small number of cases (listed on p. 149) where n and e agree in error, which would appear, as Ullman says, to point to a closer relationship between n and e than had previously been suggested. The number of cases is, however, small, and some may be due to independent error. Ullman analyses a number of puzzling sets of variants (pp. 150-2) and eventually concludes (p. 153-4): "the fact that no close relative of n has been found raises it, in spite of its faults, to a point where only the three other manuscripts together can claim equality...On the other hand the large number of errors in n warrants our putting greater credence in epa when these agree with one another." Ullman does not offer a stemma, but Verdière (p. 75) and Castagna (p. 198) agree in the following:



Ullman (*CP* 23 (1928), 132-3) suggests that only part of Berolinensis Diez. B. Santen. 60 (b) (from f. 37 on) is related to our group, and because it contains certain "uerba scriptoris ad lectorem" which also appear in e, he considers that the former is derived from the latter. Verdière (p. 75) and Castagna (p. 198) in their stemmata also derive b from e, but ignore the fact that b's excerpta from Calpurnius and Nem. appear in the section which is not closely related to nepa in Ullman's view. Ullman suggests that the excerpta in the first part of the manuscript have been chosen because they represent authors widely studied in schools, but makes no suggestion about the text from which these excerpta might have been made. The excerpta from Calpurnius and Nem. in b consist of fewer lines than in nepa and do not include the headings to each citation (*ad superbientem* etc.) It is impossible to say on such scanty evidence where the first part of b stands in relation to nepa, but it is interesting to note that at Cal. 5.48 it agrees with pae in error in reading *tonsoribus* and at Nem. 4.21 it has *hic* while na have *h'* and pe the truth, *hoc*.



In Schenkl's view (p. xlix and *WS* 6 (1884), 85) the reading *tonsoribus* (Cal. 5.48), in epa, is an emendation of *tondentibus* found in the group of manuscripts he calls w, i.e. firu and Gothanus 55, and he therefore places the common ancestor of these manuscripts earlier than that of the *florilegia*. Ullman (*CP* 27 (1932), 8-9) objects that "the reading of n shows the archetype of all the *florilegia* had *torrentibus*, in agreement with the best manuscripts. It is possible that the archetype of epa changed to *tonsoribus* under the influence of *tondentibus*, but it is more likely that the archetype of the w family changed *torrentibus* to *tondentibus* through the influence of a *florilegium*." On both these theories Castagna comments (p. 194), "Non vedo la necessità di stabilire un rapporto genetico tra le due lezioni caratteristiche, che possono ben essere due diversi ed indipendenti fraintendimenti di *torrentibus*, scritto forse in forma compendiosa," and this is my view also. There does not appear to be any evidence for the *Florilegia* being more closely related to one particular group of V manuscripts than to the others.

Bononiensis 83 (saec. xv-xvi)

The Exc. Bon. contain a much shorter selection of quotations from Calpurnius and Nem. than the other *Florilegia*: only 3.90 from Calpurnius, and from Nem.'s fourth *eclogue*, *uu.* 20.32 and 56-59. The Exc. Bon. are not related to the group of *Florilegia* discussed above as they agree in error with V at 4.24 whereas the other *Florilegia* agree with NG in the truth. The Exc. Bon. were taken from a manuscript which belonged to the V tradition, as is shown by the attribution of all the lines to Calpurnius and by the fact that they agree in error with V at Nem. 4.24 and 4.30 but do not share any errors with NG. As Castagna rightly says (p. 202), the manuscript from which the excerpta have been taken could not have been a member of the firuy group as they omit *uu.* 56-61, and I cannot find any evidence for the excerpta being from any particular V manuscript. Castagna points out (p. 202) that both the Exc. Bon. and the ed. Parm. incorrectly preface 4.37 with *Mopsus* and it is possible that the excerpta may have been taken from this edition, but Castagna does not say why, in that case, the compiler does not know that poem 4 (although admittedly numbered XI also in the ed. Parm.) is by Nem., since this fact is mentioned in the colophon and also before poem 1 in the ed. Parm.

Laurentianus Conv. Sopp. 440 (saec. xvi)

This *florilegium* differs from all the rest in that it offers lines from the *Cyn.* and gives Nem.'s *Eclogues* to their rightful author. It also contains excerpta from Grattius and Calpurnius. There is no other extant manuscript to which this description applies, but it is true of the second Aldine edition (1534). Conv. Sopp. agrees with this edition in error at *Cyn.* 209 *sinus*; 245 *capitique decoro*; 3.53 *potis*; 4.17 *serenans*; 4.18 *non possum nolle* and also in having *uu.* 3.52-3 in the correct order. It is therefore likely that Conv. Sopp. was compiled from this edition. Castagna, who eventually also comes to this conclusion, rightly draws our attention (p. 208) to the resemblance between the life of Nem. by Petrus Crinitus in the second edition, and the description of Nem. in the title in Conv. Sopp. There is, however, one drawback to Castagna's theory and that is that a note in Conv. Sopp. states that the three poets have been "nuper inuenti ab Actio Syncero Sannazario," but the second Aldine edition does not say this. The only reference in this edition to Sannazaro is concerned with his discovery of the texts of Ovid's *Halieutica*, the *Cynegetica* of Grattius and that of Nem., not Grattius, Calpurnius and Nem., so that if the compiler of Conv. Sopp. did use the second edition, he must have had only the briefest glance at the introduction to have made such a mistake.

CHAPTER FIVE

THE MANUSCRIPT TRADITION OF THE CYNEGETICA

An archetype for the three surviving manuscripts of Nemesianus can be assumed because they have *uu.* 12 and 224-230 out of place and share the following corrupt readings: *u.* 20 *compellere*; 35 *currus*; 43 *ingentia*; 76 *nobis*; 99 *hinc*; 107 *natum*; 112 *deductaque*; 131 *quis non*; 142 *in*; 209 *sinus*; 232 *est*; 282 *posse*; 311 *tempore.* Verdière (*Prolégomènes* p. 66) lists further examples, but these are not certainly corrupt readings.

It is difficult to come to any definite conclusion about the relationships of the manuscripts. In the vast majority of cases where they disagree, this is simply due to a trifling copying error on the part of a single scribe, and the number of really significant errors is small. To complicate the position further, we have a number of corrections in A, many of which it is impossible to date, and we know that the scribe of C, the well-known humanist Sannazaro, was perfectly capable of correcting many of the errors which he may have found in his exemplar.

A and C

There are many cases where A and C agree in the true reading where B is in error, and both have similar colophons, but the number of cases where they agree in error is very small, viz.

91 *lusa* B: *luso* AC and

234 *praedae* A^2B: *praeda* AC

In neither of these cases is the error particularly significant. Verdière, partly because of his theories concerning C and Vindobonensis 277, which I shall discuss below, argues for separate descent from the archetype, and discusses (p. 72f.) some of the places where C disagrees with A. Most of his evidence I find unconvincing: he makes the great mistake of supposing that the errors peculiar to C necessarily indicate that it must have descended separately from A, which does not contain these errors. To make probable the separate descent of C and A from the archetype, it is necessary to show that where C is right and A wrong, C could not have acquired the truth by conjecture and that C's errors could not be due to the condition or script of A. I shall therefore examine readings adduced by Verdière as evidence, to see if they do in fact support his theory.

35 *loquantur* AB: *loquuntur* C

Verdière considers that C's reading may be a misreading of an open *a*, such as s to be found in Vind. 277, but it may quite easily be due to a simple error. (*mundi* appears almost directly above *loquantur* in A).

45 *curantem* A^2: *purantem* AB: *purgantem* B *sup. lin.*: *furantem* C
Verdière says that *curantem* is perfectly clear in A. This is true, but it is almost as clear that *p* has been erased, and the *c* which has been written over it is not the same, it seems to me, as A's usual *c*. Sannazaro might be emending *purantem*, perhaps intending *furantem* to mean *furtim condentem* (cf. *TLL*), the correction *curantem* not having been made when he saw the manuscript.

46 *praecepit* A^{2}BC: *percepit* A
Verdière asks why Sannazaro conjectured *praecepit* when A's *percepit* is acceptable. The manuscript is blotched here, but is seems to me to read *p̄cepit*, and Sannazaro is either preferring the reading of the second hand or making a necessary conjecture.

54 *placidis* ex *placidas* C
Sannazaro has corrected his error *placidas* to *placidis*. Since *flumineas* and *umbras* appear in *u.* 53 and *harundineas* in the line below, I can see no reason to suppose that Sannazaro could not have made this error himself without the aid of the "lost" portion of Vind. 277, as Verdière would have us believe.

116 *primaeuis* A: *primaeui* C
C's reading may possibly be a slip, as Van de Woestijne suggests (p. 27 of his edition), *s* being lost before *sanguis*, or it may be, more probably, that *-is*... *-is*...*-is* was thought inelegant by Sannazaro. Whatever the reason, this is no argument for separate descent.

122 *iugandi* AB: *iugandis* C
Verdière wonders why Sannazaro should have conjectured *iugandis* when faced with the "excellent" *iugandi*. Other editors, however, knowing *iugandi*, have preferred *iugandis*, and I can see no reason to believe that *iugandis* is anything other than a conjecture by Sannazaro.

174 *catulos* ex *catulis*
Again Sannazaro, perhaps under the influence of *illaesis* preceding, made a slip and corrected himself. There is no need to suppose, as Verdière does, that the error appeared in his exemplar.

265 *deuerberat* A: *diuerberet* C
As Verdière says, A clearly reads *deuerberat* and he concludes that *diuerberet* cannot be a conjecture of Sannazaro's because he can see no reason for reading the subjunctive. There is, however, nothing unusual in having the subjunctive in a subordinate clause dependent on a primary clause which has the subjunctive. (See Martin *ad loc.*). This could be a conjecture of Sannazaro's, or it might simply be a slip. Verdière does not mention that *de-* has been corrected to *di-* in A, thought it is impossible to say when.

Verdière's other examples are a little more difficult to explain.

6 *metatus* A: *meatus* B: *metatur* B^2 *in mg.*: *maetatur* C
Sannazaro may perhaps have preferred *-ur* because of the surrounding present indicatives, but why he should have spelled the word thus is puzzling.

36 *emisso* AB: *é misso* C
The only explanation I can see for the separation of the prepositional prefix is that this is a conjecture by Sannazaro, the accent perhaps serving to indicate that *e* and *misso* are to be taken separately.

127 *sed* AB: *sunt* C
This error is repeated at 157, a fact which Verdière does not mention. Verdière suggests that Sannazaro found in his exemplar *s̄*, the insular abbreviation for *sed*, which he took to be the continental abbreviation for *sunt* (see W. M. Lindsay, *Notae Latinae p. 283). Sed* is not abbreviated in A, and Verdière does not tell us whether such an abbreviation appears in Vind. 277. It is very likely that Sannazaro made a copy of Nemesianus prior to making the very neat one which we now possess, and that in the earlier one he made abbreviations which he has expanded incorrectly here. But it is a difficult problem.

245 *capitisque decoris* A: *captuque decoris* B: *capitique decoro* C
Verdière claims that Sannazaro would have made the easy correction to *capitisque decori* if he had had A's reading before him. But the dative might equally have suggested itself to him. Opinions differ as to the significance of *altus honos* here and Sannazaro's interpretation of the phrase may be the reason for his choice of the dative case.

Verdière makes a great deal of these few cases, but none of them is beyond explanation. He has not found a single case where C is right and A is wrong, where C could definitely not have acquired its reading by conjecture.

There have also been objections to the theory that C is derived from A based on speculations about the lost portions of Vind. 277, a mutilated manuscript of which only the quaternions 17 and 18 survive, together with excerpta of Martial which may have belonged to the first quaternion. The contents of the surviving part of Vind. 277 are: 'Versus Eucheriae poetrie' *uu.* 21-32; 'Versus Ouidii de piscibus et feris'; an elegiac couplet 'Ceruus aper...'; 'Gratti Cynegeticon Lib. 1'; and select epigrams from Martial (written in a different hand from the other works). The texts of the *Halieutica* and Grattius contained in C are generally agreed to be derived from Vind. 277 and Haupt suggested that C's text of Nemesianus is also derived from Vind. 277, from a section now lost. H. Schenkl, however ("Zur Kritik und Ueberlieferungsgeschichte des Grattius und and. lat. Dichter," *Jahrbücher für classische Philologie, Supplementbd.* 24 (1898), 399-401) endeavours to prove that Vind. 277 never contained Nemesianus. His calculations are based on the assumption that Parisinus lat. (Thuaneus) 8071 is an apograph of Vind. 277, because of the similarity between the contents of the Thuaneus and what remains of Vind. 277. This, too, has been disputed, but the arguments in favour of this assumption presented by J. A. Richmond (*The Halieutica ascribed to Ovid*, London 1962, p. 6f.) seem to me entirely convincing. The Thuaneus does not

contain Nemesianus, and Schenkl concludes that Vind. 277 did not do so either, since there is no evidence that there were any leaves following quaternion 18, and according to his calculations there is no room for Nemesianus in the quaternions preceding those we still have. Richmond regards Schenkl's calculations as "plausible, yet not quite convincing" for various reasons (p. 3f.):

"(a) He has to assume pages with varying numbers of lines; this deprives the demonstration of desirable rigour.
(b) He relies on the loss of a *whole* line at Grattius, v. 59, as evidence for the loss of a line at the foot of a page, yet the fragment at *Halieutica*, v. 127, and the gap after *conclori*, v. 124, which are also evidence for the foot of a page, are not brought into account.
(c) No account of the lacunae between vv. 81 and 91 is given."

Verdière (p. 70) rejects them because the first 149 lines of Grattius in the Thuaneus are written in scriptura continua and Schenkl has not made allowance for parts of the lost quaternions possibly having been written in this way, too. It does not seem to me helpful to bring the Thuaneus into the discussion, as if there was once room in Vind. 277 for Nemesianus, that is no proof that Nemesianus was in fact in it, and again, Vind. 277 might have been mutilated before the Thuaneus was copied from it. Setting this aside, there does not seem to me any reason to believe that Vind. 277 ever contained Nemesianus.

Three sixteenth century scholars speak of Sannazaro's bringing back from France certain works hitherto unknown. Summontius mentions Grattius, the *Halieutica*, Nemesianus and Rutilius Namatianus, while Gyraldus and Logus mention only the first three. Logus goes further and says that these three works were all in a very old manuscript (*uetustissimo codice* — see below). This has led two modern scolars (Haupt, *Ouidii Halieutica, Gratii et Nemesiani Cynegetica* p. xxiii, and R. Sabbadini, *Le Scoperte dei codici latini e greci*, p. 165) to conclude that this manuscript was Vind. 277. It is clear for textual reasons that Sannazaro did use Vind. 277 but that this manuscript contained the three works together is not clearly stated in the sources as these scholars would have us believe. A certain Summontius in his preface to the dialogue *Actius* by J. J. Pontanus (1509) says, "aduexit (i.e. Sannazaro) nuper ex Heduorum usque finibus atque e Turonibus dona quaedam mirum in modum placitura literatis iuris Martialis Ausonii et Solini codices nouae et incognitae emendationis...Is etiam ad nos attulit Ouidii fragmentum de piscibus, Gratii poetae cynegeticon, cuius meminit Quidius ultima de Ponto elegia, cynegeticon idem (*sic*, for *item*) Aurelii Nemesiani qui floruit sub Numeriano imperatore et Rutilii Namatiani elegos...," and Gyraldus (*Historia poetarum Dial.* 1545 p. 4) mentions a letter from Pontano to Sannazaro, "Sed quod Gratius

scripserit Actius Sannazarius mihi aliisque pluribus asseruit et nos (*sic*, for *nobis*) ostendit cum Neapoli animi gratia ex urbe profecti essemus: se enim ex Heduorum finibus atque e Turonibus detulisse opusculum de piscibus Ouidii et Cynegetica Gratii et Nemesiani. Id quod etiam suo scripto testatus est Pontanus quadam sua epistula ad ipsum Actium et P. Summontius." The fact that the phrase "ex Heduorum finibus atque e Turonibus" appears in both suggests that both are quoting from the same source. In neither reference is it stated that all three works were to be found in one manuscript.

The evidence of Logus in his preface to the second Aldine edition (1534) seems at first sight to be more precise: "Si quidem cum proxima aestate Romae essem, conflata mihi non mediocris amicitia fuit cum Ioanne Lucretio Aesiandro Germano iuuene cum rara et exquisita bonarum artium et litterarum cognitione; tum graece hebraiceque et latinae linguae peritia egregie instructo. Is mihi trium optimorum, et antiquissimorum authorum, qui tam diu latuerunt, ut peritus in obliuionem hominum uenerint, copiam fecit, Gratij, qui de uenatione siue κυνηγετικῶν librum carmine conscripsit; itemque M. Aurelij Nemesiani, qui idem tractauit argumentum: quibus adiunctum erat P. Ouidij Nasonis fragmentum de piscibus...Illud uero dolendum summopere est, quod tam lacer, et mutilatus ad nos peruenit: ut non pauca in eo uideantur desyderari. Aesiander quidem ex uetustissimo codice, quod (*sic*, for *quem*) nobilis et cultissimus nostri temporis poeta Accius Syncerus Sannazarius longobardicis literis (*sic*) scriptum ex Gallijs secum attulerat, quam potuit integre et incorrupte descripsit una cum autoribus illis coniunctis. Quorum exemplar mihi cum dedisset: non modo ut edendos curarem uolenti mihi permisit: uerum etiam, id ut facerem, ultro ipse me est adhortatus..."

Since, as Schenkl shows (p. 393), the second Aldine edition does not rely for its texts of the *Halieutica* and Grattius on one manuscript alone, but on two — Sannazaro's apograph bound into Vind. 277 (fos. 74-83) and C — Logus is either not giving us sufficient information about his sources, or else some other manuscript is here referred to. Schenkl concludes that Aesiander did not have the old manuscript itself, but a third copy by Sannazaro which had taken the deciphering of the manuscript still further, "Ebensowenig Aesiander die Halieutica und den Grattius aus dem alten Codex selbst abgeschrieben hat, ebensowenig braucht er für die Cynegetica des Nemesianus eine andere Quelle gehabt zu haben, als Sannazar's uns noch erhaltene Copie im Cod. Vindob. 3261 oder eine andere Abschrift von derselben Hand, wie deren ja auch für Grattius und die Halieutica mehrere existiert haben. Ich glaube mich aber nicht zu täuschen, wenn ich annehme, dass Sannazar aus Frankreich bloss eine Abschrift des Nemesianus mitgebraucht hat..." (p. 401). The text in the second Aldine edition of the *Halieutica* and Grattius in a number of places has readings which do not appear in C or Vind. 277 and Schenkl puts forward three possible reasons for this: that Aesiander has introduced into his copy

variants taken from Sannazaro's; that Aesiander or Logus has introduced his own corrections, or that Logus had before him an interpolated copy which had been collated with the original (p. 394). From the text of the *Eclogues* in the second Aldine edition, it appears perfectly possible that Logus has introduced his own conjectures, as the text is not that of any of the surviving manuscripts, and is the oldest source of the readings *immitis* (2.6); *genis leues* (2.17); and *potis* (3.53), which are almost certainly conjectural.

Logus, then, is an unreliable witness and the words of neither Summontius nor Gyraldus can be taken as evidence that the works of the three poets were all to be found in one manuscript. In fact Summontius mentions Rutilius Namatianus and Nemesianus, and neither of these appears in what is left of the old Vind. 277. It therefore seems to me most likely that Sannazaro when on his travels in France discovered Vind. 277, Par. lat. 7561 (A) and the exemplar of the surviving manuscripts of Rutilius Namatianus and made various copies. Verdière in his edition of Grattius (p. 95) says that C is a second and better copy of Grattius than that bound into Vind. 277, so that Sannazaro may have made the latter copy first, and subsequently discovered Nemesianus and made C. It is also important to remember that neither Grattius nor the *Halieutica* appears in A or B which are almost as old as Vind. 277, which shows that Nemesianus and Grattius were being transmitted separately in the tenth century.

In the absence of any reliable evidence both in the text itself, and in the remarks of the sixteenth century scholars, it is easy to speculate, but in view of the fact that there is no evidence or convincing argument that Nemesianus was ever contained in Vind. 277, whilst we have two tenth century manuscripts showing the separate transmission of the text of Nemesianus, and bearing in mind the large number of agreements between A and C, I would conclude that C is descended from A.

A and B

The relationship between A and B has also been the subject of some discussion. A cannot be copied from B because B omits *u.* 279 (cf. B's colophon: Versus Codicis ccxxv autem recte numero rimantur), and also *iam* in *u.* 46 and *liber* in *u.* 264, but whether B is a poor copy of A (as Schenkl suspects, p. 401) or is independently descended from the archetype, as Van de Woestijne thinks (p. 20) is a difficult question. Van de Woestijne gives four reasons why he considers that B is not a copy of A:

"1 le Parisinus B contient une série de fautes graphiques (confusion de lettres et de groupes de lettres) auxquelles le texte de A, écrit en une miniscule très claire, n'a pu que malaisément donner lieu;

2 B s'écarte de la leçon de A en bon nombre d'endroits, sans que ces variantes

puissent s'expliquer par une transcription fautive du texte de A, le Parisinus lat. 7561 (= A) ne pouvant pas, aux dits endroits, prêter à mélecture;

3 les annotations de la main du copiste de B portant sur plusiers de ces variantes tendraient à prouver que les variantes en question figuraient déjà dans la modèle de B;

4 enfin, les gloses fourvoyées dans le texte du Parisinus B (cf. les vers 133 et 212) semblent devoir indiquer que B dérive d'un modèle annoté."

The distinction between the first two reasons escapes me, as it evidently also does Verdière who runs them into one (p. 67).

As regards the errors which Van de Woestijne cites to support his first point, it appears to be a characteristic of B to rearrange the letters in words (cf. 36; 146; 192; 218; 227; 232; 253; 280; 322). There are also numerous minor errors, such as *horrendaque* for *horrendasque* (41), but there is no reason to assume that these errors are caused by difficulty in reading the exemplar, since there could be any number of other reasons for their appearance. To the errors which Van de Woestijne cites to support his second statement may be added *u.* 259 *maurusia* AC: *macrus* B, but it does not seem to me impossible that these errors should not simply have arisen as a result of careless copying. Van de Woestijne also mentions *uu.* 153 and 177 but I cannot see what he is referring to.

There are a number of glosses, variant readings and explanatory notes in B in the scribe's own hand, and it is these to which Van de Woestijne refers in points 3 and 4. Unfortunately he does not understand or simply ignores B's sigla, which means that he does not always correctly distinguish variant readings from glosses, and of the two examples which he quotes in support of point 4, at *u.* 133 it is not clear exactly which reading in B he regards as a "glose" — *autem*, presumably — and at *u.* 212 *c* is preceded by the sign ł and is therefore not a "glose" but a variant reading. This leads him into complete confusion on p. 22 where he says that at *u.* 135 *passo* is "glosé" by *aperto* (in fact a variant reading), which "proves" that *lumine passo* must have appeared in the exemplar of B. Thus, according to his reasoning, A, which reads *lumina passa*, must be deviating from the reading of the archetype, as he cannot see why B, if he had *lumina passa* before him, should have written *lumine passo* which is, as he says, scarcely satisfactory. This is nonsense: if Van de Woestijne believes that *lumina passa* is what Nemesianus wrote (which he evidently does, as this is what he prints) then according to his argument, at some stage in the tradition this "en tous points satisfaisant" reading *lumina passa* must have been changed to *lumine passo*, which then appeared in the archetype of AB, and was promptly changed back again by A. This "deviation" from the reading of the archetype by A proves, according to Van de Woestijne, that there must have been another manuscript between A and the archetype in which the "conjecture" *lumina passa* appeared. Van de Woestijne

attributes this "conjecture" to ninth century school-masters, and concludes by saying (p. 23), "Le Parisinus B se trouverait ainsi reproduire plus fidèlement l'aspect de l'archétype que ne le fait le Parisinus lat. 7561 (= A)" and justifies this assertion in a footnote, "En raison même des fautes qui déparent si fâcheusement son texte (pour autant que celles-ci ne soient pas le fait du copiste de B)." It is far more reasonable to suppose that *lumine passo* is a simple error which arose in an exemplar of B and later had the correct reading added to it as a variant. I am not clear why B should be considered so reliable by Van de Woestijne when it contains a multitude of elementary scribal errors, while he speaks of "l'impéritie du copiste du Parisinus lat. 7561 (= A)" which in fact contains a sounder text: where A is corrupt, B seems to me to be more corrupt still, e.g.

295 *totos canibus* A: *toto scenibus* B

33 *s&oller&acerea* A: *retoller& aurea* B

Verdière also believes that A and B are descended independently from the archetype. He would go further, however, and suggests that the archetype of A and B was an annotated one and that it is connected in some way not clear to me with Vind. 277. Verdière quotes various passages in support of this theory (pp. 74-5) but none of these seems to me evidence that A, at any rate, is descended from an annotated exemplar.

133 *uero* AC: *autem* B

Verdière suggests that the abbreviations *aū* and *ūo* could have been confused. This seems to me unlikely: either variant could be due to psychological error, but either way, nothing is proved about descent from the archetype.

170 *nouos* BC: *notos* ex *nouos* A: h *sup. ras.* A^2

The fact that A has for some reason altered the archetypal reading proves nothing about descent from the archetype: either A and B got *nouos* independently, or B has copied what he fancied he saw as the original reading beneath the alteration in A.

295 *toros manibus* A^2C: *totos canibus* A: *toto scenibus* B

Like Van de Woestijne, I do not agree with Verdière that the alterations in A are in the scribe's hand, and therefore his argument seems to me invalid. In any case, the disagreement between A and B could be due either to a barely legible archetype, or to B's further corrupting A's already corrupt reading.

Verdière, like Van de Woestijne, is led into error by his failure to take into account the sigla which distinguish glosses from variant readings. In B a gloss is sometimes prefaced by the sign ·|· e.g. at *u.* 110 where *carinam* is glossed ·|· *dorsum* and at *u.* 200 where *maritas* is glossed ·|· *feminas*, whereas a variant reading is introduced by the sign ł e.g. *u.* 70 *confeceris*, ł *cum* (*sup. lin.*) and *u.* 89 *sunt* ł *sint* (*sup. lin.*). Therefore at the end of *u.* 135, ł *a* and ł *a* above *lumine passo* indicate that *lumina passa* is an alternative reading and ·|· *matura* ł *apto* does not mean, as Verdière (p. 68) would have us believe, "c'est-à-dire *matura*

ou *aperto*," that is, *matura* glosses *passa* and *aperto* glosses *passo*, but that *aperto* is a variant reading and *matura* glosses *passa*.

There are no glosses, explanatory notes and, apparently (since it is difficult to distinguish the hands in A), no variant readings in the scribe's hand in A, although there are a few corrections by him. Nevertheless, Verdière would argue on the basis of the "evidence" of *u.* 135 and the situation at *u.* 45 which I have discussed above in my section on A and C, that A's exemplar contained "leçons doubles." He claims to have proved (*Grattius* vol. I pp. 89-93) that there was a Merovingian model for Vind. 277 and the Thuaneus, and that this had double readings, but even if these assertions are true, this does not prove that A and B must have been descended from it. (Verdière is thoroughly confused by this point, for he mixes up his sigla for the manuscripts of Grattius with those of Nemesianus, as at the beginning of his third argument (p. 73) he says, "A et B contiennent les mêmes excerpta des *Halieutica* d'Ovide," which is untrue of the A and B of which he has been speaking, but true of the manuscripts of Grattius, Vind. 277 and Par. 8071). His case for A's being descended from an annotated manuscript is therefore totally unconvincing.

Both Verdière and Van de Woestijne fail to get to grips with the problem here. The latter has the clue to the solution in his third and fourth points, but he then proceeds to misinterpret the evidence completely. It is true that the cases where B has the truth and A is in error are few and not of great significance:

44 *saeuae* BC: *saeue* A
71 *utque* BC: *utquae* A
87 *Latonae* BC: *Lato//e* (n *exp.*?) A
109 *sub pectore* BC: *suppectore* A
146 *conclusa* BC: *conclausa* A
161 *ne* BC: *nec* A
174 *catulos* BC: *catulus* A (not 181, as Van de Woestijne says).
204 *manat* BC: *manant* A
211 *semina* A^2BC: *semine* A
307 *fulgura* BC: *fulgora* A

but in spite of this absence of many exceptionally good true readings preserved in B and not in A, these passages do seem to afford evidence that A and B are independently descended from the archetype. Coincidences in truth between B and C may well be due to conjecture by Sannazaro.

The division into words in both manuscripts is very interesting. A frequently runs two or three words into one, and this cannot always be accounted for by exigencies of space. B does the same thing, though not to the same extent and for no apparent reason. There are also a number of cases, more in B than in

A, where the division into words is incorrect, and also a few where both manuscripts make the same incorrect divisions:

16 *non Semelen* C: *nonsemel en* B: *non semel en* A
21 *sacrilego rorantes* C: *sacri legos orantes* AB
27 *et saeuo uiolatum* AC: *et psaeudouio-latū* B
29 *in arboreas* C: *inarboreas* A: *inarbore as* B
30 *sunt qui squamosi referant* C: *S̄ quis quā osireferant* A: *Sunt qui squi so*^{s} *ireferant* B
34 *Philomela tuas sunt* C: *philo mellatua*^{s} *sunt* A: *philomelatu ar̄* B
39 *Tantalidum* AC: *Tanta-lidū* B
49 *citi discurrimus* C: *citidis currimus* A: *citidiscurrimus* B
53 *gaudemus* AC: *Gaude amus* B
56 *praefigere telis* C: *profiger& olis* A: *ꝑfigeretolis* B
57 *sinu spinosi* BC: *sinus pinosi* A
67 *tigrimque bibunt* BC: *tigrim que bibunt* A
147 *saltu transcendens* AC: *salturans cendens* B
168 *uexare& rabes* A: *uex& rabiès* B
179 *Phoebe reparauerit ortus* C: *phoebtre para ueritortus* A: *phereparauerit ortus* B
199 *tritonide oliuo* AC: *tritoni deo liuo* B

This would seem to suggest that A and B are both descended from an archetype which had no word divisions. A and B are sometimes strikingly alike visually, but this could be due either to B copying A, or to attempts by those to represent the appearance of another manuscript.

There are a number of variant readings in B. Some of these are to be found in A's text:

135 ł *a* ł *a* above *lumine passo*
193 *sit* ł *sic sup. lin.*
215 *medicus* ł *os sup. lin.*

but there are more which are not:

45 *purantem* ł *g sup. lin.*
118 *nonfirmo* ł *in sup. lin.*
228 *manathi-bero* ł *i sup. lin.* ł *hiberno in mg.*
230 *giruntur* ł *cinguntur sup. lin.*
292 *arma rit* ł *ue sup. lin.*
317 *magne* ł *ma gis sup. lin.*

The above variant readings are also not found in C or in the second Aldine edition, which would suggest, since it is unlikely that they are conjectures on the part of B, that B had access to another manuscript now lost. Van de Woestijne (p. 19) suggests that B has made some "conjectures" but I find this difficult to believe.

The glosses and explanatory notes in B are also interesting. It is possible that the scribe of B made these himself, but this is unlikely. Apart from the improbability of the scribe's being able to make intelligent notes when he has made such a faulty text, some of these notes seem to suggest that the scribe was copying something which he understood no better than he understood the text, e.g.

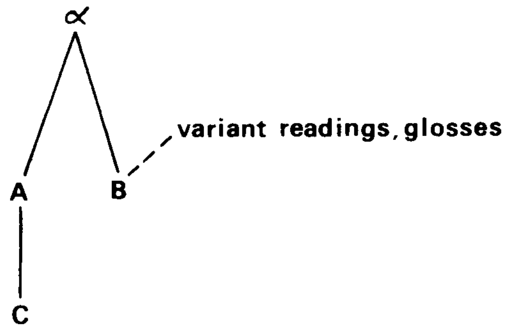
11 *musco in mg.* ·|· *ceuni sup. lignū sit*
33 *Miratū que adū biū sup. lin.*
128 *nutrire uel sup. lin.*
212 *& audimus ł c sup. lin.*

There are also cases where the gloss does not apply to B's reading, which is corrupt.

15 *moben ꝑ m ul sup. lin.* (*mul.*?)
120 *aerem* ·|· *ueloce̅*
218 *Exebreo* (for *ex ebore*) *no m̄ holę ris* (*sup. lin.*)

Again, we have a number of cases where there is a sign which normally introduces a gloss or other note, above a word, but nothing follows it. This occurs with ꝑ at *uu.* 21; 22; 26; 43; 44; 107, p at *uu.* 77; 112; 114 and 209; ·|· at *u.* 56 and q̄. 68, which may indicate that someone had made the mark intending to add a note and had not done so, or that B was copying the notes and was unable to decipher his exemplar at this point. The fact that the glosses at *u.* 30 (*squi sosi* = ꝑ *patriae*) and *u.* 54 (*humona id̄ humo nat sup. lin., a in mg.*) are attempts at explaining corrupt readings is no evidence for B's having made these notes as A is also corrupt at this point in both places, having readings which are not likely to have given rise to B's gloss, and this may suggest that the archetype of A and B was difficult to decipher here. It is possible, however, that B himself may have made the notes at *u.* 137 where *annue* is incorrectly glossed wih *c̄ tinue* and at *u.* 230 where the *uox nihili, giruntur* is glossed *cinguntur*, which is also nonsense.

Thus the evidence does seem to me to suggest that A and B are independently descended from the archetype, and combining this conclusion with our earlier one that C is derived from A, we can propose the following stemma:



CHAPTER SIX

ORTHOGRAPHY

The manuscripts of the *Eclogues* belong mainly to the fifteenth century and are therefore no reliable guide to the spellings which Nem. himself used. The manuscripts A and B of the *Cynegetica*, however, which are five centuries older, do seem to indicate that Nem. preferred non-assimilated forms of *in-* and *ad-*, and I have therefore accepted non-assimilated forms where they are attested and have regularised throughout. I have not introduced spellings which are not found in any manuscript of Nem.

The following are the forms which I have adopted:

1 *In-* not assimilated: *inbellis*; *inlaesus*; *inmitis*; *inmittere*; *inmodicus*; *inpatiens*; *inpendere*; *inpingere*; *inplicare*; *inponere*; *inprobus*; *inprudens*; *inpune*.
In- assimilated: *imbutus*; *immunis*; *impius*.

2 *Ad-* not assimilated: *adquirere*; *adrodere*; *adstringere*; *adsuescere*; *adtonitus*; *adtritus*.
Ad- assimilated: *accingere*; *allicere*; *applaudere*; *arridere*; *aspectare*; *aspicere*; *assiduus*.

3 *Con-* not assimilated: *conplere*; *conruges*.
Con- assimilated: *collidere*; *colligere*; *commodare*; *commouere*; *communis*; *complacitus*; *componere*; *corripere*; *corrumpere*.

4 *s* omitted after *ex-*: *expectare*; *extinguere*.

5 Miscellaneous spellings which I have preferred are: *conubia*; *hiemps*; *pinna*; *querella*.

I have everywhere adopted the commoner *-es* endings of third declension nouns; endings in *-is* are found only in Hfiruy where they are frequent but not constant, and I have recorded them in my apparatus where they occur.

The manuscripts vary between *tum* and *tunc* in only four places, and as Nem. seems to have used the two forms indiscriminately, I have printed the majority reading in these places.

The Apparatus Criticus

My reports of the readings of the manuscripts are the results of my own collations, either of the manuscripts themselves or from photographs or microfilm. I have not included many insignificant corruptions, nor unimportant variations in spelling, such as *e* for *ae*, nor mediaeval misspellings, such as *michi* for *mihi*. Where the correct spelling appears assigned to a few manuscripts only, it is to be assumed that the word is misspelled in the others, as at 1.1, 6, 53, 68; 2.44 etc.

THE ECLOGUES

SIGLA CODICUM

N = Neapolitanus VA8 *saec.* xv *in. uel* xiv *ex.*
G = Gaddianus pl. 90, 12 inf. *saec.* xv
A = Codex Germanicus Thadei Ugoleti cuius scripturas in mg. Riccardianus 636 N. Angelius enotauit.
H = Harleianus 2578 *saec.* xv *uel* xvi
M = Magliabecchianus VII 1195 *saec.* xvi
V = codicum qui sequuntur consensus
a = Ambrosianus 0 74 sup. *saec.* xv
b = Ambrosianus I 26 sup. *saec.* xv
c = Vaticanus 2110 *saec.* xv
d = Vaticanus 3152 *saec.* xv
e = Vaticanus Urbinas 353 *saec.* xv
f = Vaticanus Ottobonianus 1466 *saec.* xv
g = Vaticanus Palatinus 1652 *saec.* xv
h = Vaticanus Reginensis 1759 *saec.* xv.
i = Laurentianus pl. 37, 14 *saec.* xv
j = Holkhamicus 334 *saec.* xv
k = Bruxellensis 20589 *saec.* xv
l = Laurentianus bibl. Aed. 203 *saec.* xv
m= Monacensis 362 *saec.* xv
n = Riccardianus 724 (olim L.IIII 10) *saec.* xv
o = Dorvillianus 147 *saec.* xv
p = Quirinianus CVII 1 *saec.* xv
q = Corsinianus 43 F 5 *saec.* xv
r = Rehdigeranus 60 *saec.* xv
s = Rehdigeranus 59 *saec.* xv
t = Monacensis (olim Tegernseensis) 19699 *saec.* xvi
u = Riccardianus 636 *saec.* xv
v = Vaticanus 5123 *saec.* xiv *uel* xv
w= Sloanianus 777 *saec.* xv
x = Vindobonensis 305 *saec.* xv
y = Leidensis Vossianus L.Q. 107 *saec.* xv-xvi
z = Canonicianus Class. Lat. 126 *saec.* xv

Florilegia

Parisinus Thuaneus 7647 *saec.* xii-xiii
Parisinus 17903 (olim Nostradamensis 188) *saec.* xii-xiii
Atrebatensis 64 (olim 65) *saec.* xiii-xv
Escorialensis Q 114 *saec.* xiii-xiv
Berolinensis (Diez. B. Santen. 60) *saec.* xiv
Bononiensis 83 (52, Busta II n. 1) *saec.* xv-xvi
Laurentianus Conv. sopp. 440 *saec.* xvi

His etiam compendiis usus sum:
a.c. = *ante correctionem*; *codd.* = *codices omnes*; *p.c.* = *post correctionem*; *ras.* = *rasura*; *s.c.* = *sed correxit*; HV *plerique* = H *et plerique codices* V *stirpis*; HV *reliqui* = H *et omnes codices* V *stirpis praeter eos quorum propria nota adlata est*

BUCOLICA

I

TIM. Dum fiscella tibi fluuiali, Tityre, iunco
texitur et raucis immunia rura cicadis,
incipe, si quod habes gracili sub harundine carmen
compositum. nam te calamos inflare labello
Pan docuit uersuque bonus tibi fauit Apollo.
incipe, dum salices haedi, dum gramina uaccae
detondent, uiridique greges permittere campo
dum ros et primi suadet clementia solis.
TIT. hos annos canamque conam, uicine Timeta,
tu iuuenis carusque deis in carmina cogis?
uiximus et calamis uersus cantauimus olim,
dum secura hilares aetas ludebat amores.
nunc album caput et ueneres tepuere sub annis,
iam mea ruricolae dependet fistula Fauno.

1 Dum Gbcgilnux^2 (*in mg.*): d Um Hq(?)v: um jpqsz: cum a: qum N: uom x fiscella NGHV *pler.*: fiscela c: cistella N^2 (*in mg.*): sistella g tityre Haiz
2 raucis NHV *pler.*: raris G immunia GA: in mutua Nlx: inmutua n: immitua g: immi tua b: imitatur iu (*in ras.*): resonant tua HV *reliqui* rura NGHV *pler.*: iura j
3 quod NGHavz: quid V *reliqui* harundine Nbgnpsvx^2
4 labello HNV: sabello G
5 uersuque NGHV *pler.*: uersusque N^{2}cps fauit NGHV *pler.*: fauet p: flauit GAq
6 haedi Hiu
7 detondent HV *pler.*: de tondent s: detondet G: detonderet N: detrudent i uirilique N (*corr. m*^{1}) permittere NHV *pler.*: permictere Gu^1: promittere i: promictere u: committere x
8 dum NG: et HV primi G (m *ex corr.*) clementia NGHV *pler.*: dementia cs
9 canamque NGHV *pler.*: caramque x: cantabo ps comam uicine timeta AH: comam uicine timere G : coma uicine timere (timera *m*^{2})N : meam mihi care senectam V *pler.* : meam mihi cane senectam x: comam uicine Thymoeta *Haupt, fortasse recte*
10 carusque NHV: carisque G deis GHailvz: diis bcgjnqux: dis N: deos ps in NGHV *pler.*: mihi iu (*sub ras.*)
11 uiximus V *pler.*: diximus NGHiu et calamis uersus asuv^3: et uersus calamis p: et calamo uersus v: et calamis uersu bcgijlnqxz: et uersu calamis H: et calamis et uersu NGA: et calamos uersu n^2: et calamo et uersu *Barth*: et calamis et uersum *Baehrens* cantauimus *codd.*: mandauimus *Heinsius:* aptauimus *Baehrens*
12 hilares V *pler.*: illares N: ylares G: *orthographia etiam peius deprauata* Hiux ludebat GHV *pler.*: ludabat N (*corr. m*^{1}): laudabat ps: rumpebat x
13 caput NHV: campud G et NGAHv: ac V *reliqui* tepuere Nx^2 *in mg.*: ztepuere G (z *del. et in mg.* uenus in tepuere): stupuere HV *pler.*
14 iam V *pler.*: nam NGz: et AH

te nunc rura sonant; nuper nam carmine uictor
risisti calamos et dissona flamina Mopsi
iudice me. mecum senior Meliboeus utrumque
audierat laudesque tuas sublime ferebat;
quem nunc emeritae permensum tempora uitae
secreti pars orbis habet mundusque piorum.
quare age, si qua tibi Meliboei gratia uiuit,
dicat honoratos praedulcis tibia manes.
TIM. et parere decet iussis et gratia iubentur.
namque fuit digrus senior, quem carmine Phoebus,
Pan calamis, fidibus Linus aut Oeagrius Orpheus
concinerent totque acta uiri laudesque sonarent.
sed quia tu nostrae musam deposcis auenae,
accipe quae super haec cerasus, quam cernis ad amnem,
continet, inciso seruans mea carmina libro.
TIT. dic age; sed nobis ne uento garrula pinus
obstrepat, has ulmos potius fagosque petamus.
TIM. hic cantare libet; uirides nam subicit herbas
mollis ager lateque tacet nemus omne: quieti
aspice ut ecce procul decerpant gramina tauri.
omniparens aether et rerum causa, liquores,

15 te NGH: et V sonant *codd.*: sonent *Barth* nam NGHV *pler.*: iam u^{2} carmine HV *pler.*: carmina NGajpsu^{2}v^{3}z uictor NGHV *pler.*: uictos ps: raucos *Maehly*
16 risisti *codd.*: uicisti *Maehly* dissona GHV: disona N flamina NAHV *pler.*: carmina Ggiu^{2}x
20 secreti *codd.*: siderei *Maehly* piorum HV *pler.*: priorum NGagnuv^{3}
21 gratia NGHV *pler.*: *uerbum om.* z uiuit *codd.*: uiui (*sc.* fuit) *Castiglioni*
22 praedulcis NGHV *pler.*: perdulcis nu tibia NGHV *pler.*: fistula z
23 iussis et grata GHV: iussis grata N
25 fidibus Nciu: fidibusque GHV *reliqui* linus N^{2}HV *pler.*: *orthographia peius deprauata* NGbcsv: *uerbum om.* l aut Oeagrius N: aut egrius G: modulatibus Hacgiqvz:modulantibus V *reliqui*
26 concinerent NGHV *pler.*: concinnent n totque NGHu^{2}: atque V uiri GHV: uiridi N (di *postea exp.*) sonarent NHV: sonabant G (*corr. in mg.*)
27 quia NGHV *pler.*: quare n musam N^{2} (*in mg.*)HV: laudem NG
28 *uersum om.* V, *add.* A haec *codd.*: hoc *Heinsius*
29 seruans NGAH: quercus V
30 nobis ne uento *codd.*: foliis cantu (*uel* cantum) ne *Burman* garrula HV *pler.*: garula Njnp: gracula g: cartula G (*sed* garula *in mg.*)
31 obstrepat GHaipsuvz: obstrepet NV *reliqui* has NGHV*pler.*: hos gpsv ulmos potius NGHV *pler.*: potius ulmos x fagosque NGcginu: fagos ne x: fagosue HAV *reliqui*
32 uirides GV *pler.*: uiridis Hi: uiridas N (*corr.* m^{1}) subicit *Baehrens*: subiicit H: subycit v: subīc N: suggerit Apsv^{3} (*in mg.*): sugerit a: surgerit z: sugegerit *ex* subegerit l: subigit GV *reliqui*: subrigit *Baehrens*
33 lateque tacet HV: lacteque (c *postea exp.*) tacet N: late tacet et G nemus NGHV *pler.*: genus ps: pecus *Burman*
35 omniparens HV *pler.*: omni parens Nc: omne parens G: omnipotens ps liquores NGHV *pler.*: liquoris bcgjlnpquv

corporis et genetrix tellus, uitalis et aer,
accipite hos cantus atque haec nostro Meliboeo
mittite, si sentire datur post fata quietis.
nam si sublimes animae caelestia templa
sidereasque colunt sedes mundoque fruuntur,
tu nostros aduerte modos, quos ipse benigno
pectore fouisti, quos tu, Meliboee, probasti.
longa tibi cunctisque diu spectata senectus
felicesque anni nostrique nouissimus aeui
circulus innocuae clauserunt tempora uitae.
nec minus hinc nobis gemitus lacrimaeque fuere
quam si florentes mors inuida carperet annos;
nec tenuit tales communis causa querellas.
"heu, Meliboee, iaces letali frigore segnis
lege hominum, caelo dignus canente senecta
concilioque deum. plenum tibi ponderis aequi
pectus erat. tu ruricolum discernere lites
adsueras, uarias patiens mulcendo querellas.
sub te iuris amor, sub te reuerentia iusti
floruit, ambiguos signauit terminus agros.
blanda tibi uultu grauitas et mite serena

36 genetrix bnu
37 accipite NGHV *pler.*: accipe bpsx (*s.c.*) hos cantus N: hoc cantus G: hos calamos HV *pler.*
38 mittite si sentire datur HV *pler.*: si sentire datur mittite N: si sentire datur mitite G fata NGHV *pler.*: facta a (*s.c.*)c (*in mg.*) z
41 nostros...modos *codd.*: nostris...modis *Burman*
42 fouisti HV: nouisti NG
43 spectata *codd.*: sperata *Burman*
44 anni NGHV *pler.*: animi ginu nostrique NGHV *pler.*: nostri cjqz aeui NGHV *pler.*: anni ps
46 hinc HV: hic NG gemitus lacrimaeque *codd.*: lacrymae gemitusque *Barth*
47 quam GHV: qua N florentes NGV *pler.*: florentis Hi carperet NGAH: pelleret V *pler.*: carperet *uel* perderet *uel* rumperet *Burman*: uelleret *Glaeser*: tolleret *Heinsius*
48 nec NGV *pler.*: h(a)ec Hnqv (*a.c.*) tales NGV *pler.*: talis Hiu, *prob. Glaeser* com(m)unis NGHV *pler.*: comunes s: communes *Glaeser. communis defendit Leo*
49 iaces NGHV *pler.*: taces n l(a)etali HV: mortali NG
50 canente senecta NGHV *pler.*: callente *uel* sapiente senecta *Baehrens*: labente senecta *Hartel*: post fata peracta *Maehly* *om.* dignus lx, *sed add* x^3
51 concilioque deum NGHV *pler.*: consilioque deus i
53 assueras NGHV *pler.*: adfueras l patiens GHV *pler.*: pariens g: paciens Ncxz(?): pacans *Maehly*: sapiens *Burman* mulcendo NHV: mulcedo G: mulcere *Wakefield*: mulcensque *Ulitius* querellas jlsxz
54 iuris N, *Martellius*: ruris N^2GHV iusti N^2HV: iuris G (*corr. ex* ruris)N (*corr. ex* uiris)
56 blanda tibi NGHV *pler.*: blando tibi gnu(*s.c.*): oscula ibi cjpqs: blanda tibi *om.* v, *add.* m^3 uultu grauitas Nabgilnuz: uultus grauitas G(s *exp.*) Hcpqsu^2v: grauitas uultu x: grauitas uultuque x^3 serena *codd.*: seuera *Martellius*

fronte supercilium, sed pectus mitius ore.
tu calamos aptare labris et iungere cera
hortatus duras docuisti fallere curas;
nec segnem passus nobis marcere iuuentam
saepe dabas meritae non uilia praemia Musae.
saepe etiam senior, ne nos cantare pigeret,
laetus Phoebea dixisti carmen auena.
felix o Meliboee, uale! tibi frondis odorae
munera dat lauros carpens ruralis Apollo;
dant Fauni, quod quisque ualet, de uite racemos,
de messi culmos omnique ex arbore fruges;
dat grandaeua Pales spumantia cymbia lacte,
mella ferunt Nymphae, pictas dat Flora coronas;
manibus hic supremus honos: dant carmina Musae.
carmina dant Musae, nos et modulamur auena.
siluestris te nunc platanus, Meliboee, susurrat,
te pinus; reboat te quicquid carminis, Echo
respondet siluae; te nostra armenta loquuntur;
namque prius siccis phocae pascentur in aruis
insuetusque freto uiuet leo, dulcia mella
sudabunt taxi, confusis legibus anni
messem tristis hiemps, aestas †tractabit† oliuam,

58 et iungere GHu^{2}z: et iungera N: coniungere V *reliqui*
59 hortatus NGAH: oratus V: ornatus g^2 duras *codd.*: crudas *Heinsius* fallere GHV *pler.*: falere Na
61 saepe dabas NGHag^{2}lu^{2}v^3 (*in mg.*)z: sedabas bcgijnqu: sed dabas v: se^d dabas x: sedabis p(?)s meritae NGHV *pler.*: meriti iu
63 dixisti *codd.*: duxisti *Heinsius* carmen NHV *pler.*: carmina G: carmine l
64 frondis odorae Hblpsuz: frondis odore NGV *reliqui*
65 lauros NGHV *pler.*: laurus gin
66 quod NGHV *pler.*: quot bx
67 messi *Maehly* : messe NGAH: campo V: messo *Burman*
68 dat NGHV *pler.*: dant x cymbia GHinu^{2}z
69 mella NGHV *pler.*: mala iu^2 pictas NGHV *pler.*: pietas g (*s.c.*) iu dat NGHV *pler.*: dant n^1 flora NGHV *pler.*: flore iu
70 hic NGV: hinc AH honos HV: honor NG
71 nos et GH: nos N: nos te V *pler.*: nos tamen z
72 te nunc NG: nunc te HV *pler.*: quoque z
73 *uersum om.* G reboat NHV *pler.*: reboant *Baehrens* te HV *pler.*: tunc N: fert apsz quicquid HV: quiquid N: quid quit *uel* cit *Gebhardt*
74 respondet NA *uel* u^2: respondent GHV armenta *codd.*: arbusta *Haupt* loquuntur NAH: locuntur G: sequuntur V *pler.*: secuntur nvxz *post* siluae *interpunxerunt Burman, Giarratano, Duff. Barth maiorem distinctionem post* pinus *posuit, Leo post* respondet
75 pascentur NGH: nascentur V in aruis GHV *pler.*: in herbis N (*codd. m*^{2} *in mg.*)
76 insuetusque *Heinsius, prob. Baehrens, Giarratano*: hirsutusque Hg^{2}iu^2: uestitusque NGV *pler.*: uestituque gnu: uillosusque *C. Schenkl*: in uetitoque *H. Schenkl*

ante dabit flores autumnus, uer dabit uuas,
quam taceat, Meliboee, tuas mea fistula laudes."
TIT. perge, puer, coeptumque tibi ne desere carmen.
nam sic dulce sonas, ut te placatus Apollo
prouehat et felix dominam perducat in urbem.
namque hic in siluis praesens tibi Fama benignum
strauit iter, rumpens liuoris nubila pinnis.
  sed iam sol demittit equos de culmine mundi,
flumineos suadens gregibus praebere liquores.

II

Formosam Donacen Idas puer et puer Alcon
ardebant rudibusque annis incensus uterque
in Donaces uenerem furiosa mente ruebant.
hanc, cum uicini flores in uallibus horti
carperet et molli gremium conpleret acantho,
inuasere simul uenerisque imbutus uterque
tum primum dulci carpebant gaudia furto.

79 *ante* 78 *coll.*: V *obelos adfixit Williams*
78 Tractabit GHV: tractauit N: praestabit *Haupt*: iactabit *Burman*: ructabit *Ellis* oliuam NG: oliuas AHV
79 floris Hi uer NGHV *pler.*: nec bgilnux
80 quam GHV: qua N laudis Hiu
81 coeptumque *ed. Oporiniana*: ceptumque NGAq: certumque H: c(o)eptum V *reliqui* tibi ne NG: tibi neu H: tibi iam ne V *pler.*: tibi ne iam x: tibi ne iam neu iu^2: tibi iam nec ps
82 sic NGHV *pler.*: si z sonas NHV *pler.*: sonans z: canis G
83 prouehat GHV *pler.*: prouheat N: prouehit c perducat NGHV *pler.*: perducit c: producat lxz in NGHu^2: ad V urbem GHV: orbem N (*corr. m*^{2})
84 namque *codd.*: iamque *Heinsius*
85 rumpens NGHV *pler.*: rumpes g liuoris NGHV *pler.*: liuoribus a pennis NG: plena HV *pler.*: plene bgx: plenae lz
86 demittit npqv: dimittit NGHV *pler.*: dimitit c: dimittat j
87 flumineos NGHV *pler.*: fluminibus lx suadens NGHV *pler.*: sudans z liquoris Hi
Explicit prima G

1 donacen GHbgqu idas puer N: ydas puer G: puer idas Hauz: puer astacus bgjlnpqvx: *orthographia deprauata* cis
2 rudibusque NGAHz: rudibus V *reliqui* incensus NGHV *pler.*: intensus u^2: sucensus z
3 furiosa NG: furiata HV *pler.*: ruebant NGHV *pler.*: ruebat ci
4 uicini *codd.*: uicinis *Hartel* floris Hiu uallibus *codd.*: callibus *G. Hermann*
6 uenerisque Hil^{2}nu: uenerique V *reliqui*: ueneris NG imbutus *codd.*: immitis *ed. Aldina secunda*
7 tum NGHpsv: tunc V *reliqui* carpebant NGHV *pler.*: carpebat j: carpserunt *Barth* dulcia tunc primum carpebant *uel* capiebant *Burman*

hinc amor et pueris iam non puerilia uota:
†quis anni ter quinque hiemes et† cura iuuentae.
sed postquam Donacen duri clausere parentes,
quod non tam tenui filo de uoce sonaret
sollicitumque foret pinguis sonus, inproba ceruix
suffususque rubor crebro uenaeque tumentes,
tum uero ardentes flammati pectoris aestus
carminibus dulcique parant releuare querella;
ambo aeuo cantuque pares nec dispare forma,
ambo genas leues, intonsi crinibus ambo.
atque haec sub platano maesti solacia casus
alternant, Idas calamis et uersibus Alcon.
I. "quae colitis siluas, Dryades, quaeque antra, Napaeae,
et quae marmoreo pede, Naides, uda secatis
litora purpureosque alitis per gramina flores:
dicite, quo Donacen prato, qua forte sub umbra
inueniam, roseis stringentem lilia palmis?

8 hinc NHV: hic G iam non AHv: iam nunc NGV *reliqui*
9 quis anni ter quinque hiemes et cura iuuentae *codd.*: uix anni ter quinque et mens et cura iuuentae *Summers*: quis actae ter quinque hiemes et cura iuuentae *Heinsius*: quis anni ter quinque hiemes et cruda iuuenta *Haupt*: quis anni ter quinque ignes et cura iuuentae *Leo*: quis anni ter quinque uirent et crura iuuenta *Ellis*: quis anni ter quinque hinc mens et cura iuuentae *Verdière*: quis anni ter quinque hymeni sed cruda iuuenta *Maehly*: quis anni ter quinque increscit cura iuuentae *Baehrens*: quis anni ter quinque et primae cura iuuentae *Burman*: quis anni ter quinque biennis cura iuuencae *Birt*: quis tantum ter quinque hiemes set cura iuuentae *Hall*: quis aeui ter quinque hiemes et cura iuuentae *Hartel* *obelos adfixit Williams*
11 quod NGHgiu: qui n: et V *reliqui* tenui filo de *codd.*: tenui de filo *Titius*: tenui sua filia *uel* filum ceu *Maehly* uoce *codd.*: uoxque *Glaeser* sonaret NGHV *pler.*: sonaret av^{3}z
12 sollicitumque GHacijluxz: solicitumque Nbn: sollicitamque ps: sollicitiumque g: sollicitusque *Ulitius*: insolitumque *Heinsius* pinguis sonus NGHu^2: linguis onus abilnuxz: *peiora* cgjpqs: linguae sonus *Ulitius*
14 flammati *om.* l pectoris NGHV *pler.*: corporis lx
15 releuare NGHV *pler.*: reuelare A
16 aeuo cantuque GHV: cantu euoque N
17 genas l(a)eues NGHV *multi*: genas lenes N^{2}cqx: genes leues s: gen leues p: genas leuas n intonsi NGHV *pler.*: intonsis v
18 haec sub *Glaeser*: hic sub NG: hi sub AHu^2: sub hac V *reliqui*: hinc sub *H. Schenkl*
19 ideas NHabcilpuxz alcon NGHabgijlnpqsuvxz
20 dryades ilpu^{2}v quaeque HV: atque NG napaeae Hu
21 Naides *ed. Parm.*: naiades GHabgilnquvz uda NGHV *pler.*: ulla abcjq secatis NHV *pler.*: secantes Gi
22 litora Ggln: littora NHV *pler.*: gramina *Barth* alitis NGHV *pler.*: *uerbum om.* z purpureosque NGHV *pler.*: purpureos quae n, *Gudius*: purpureos (*om.* -que) cijpqsu gramina HV: littora N: litoro G floris Hi
23 dicite quo donacen (donacem H) prato GH: donace prato N (dicite quo prato *add.*, pto *exp.* N^2): dicite quo prato donacen bclquv: dicite quo prato donacem agnpsz: dicite quo pacto donacen i: dicite quo pacto donacem x

nam mihi iam trini perierunt ordine soles,
ex quo consueto Donacen expecto sub antro.
interea, tamquam nostri solamen amoris
hoc foret aut nostros posset medicare furores,
nulla meae trinis tetigerunt gramina uaccae
luciferis, nullo libarunt amne liquores;
siccaque fetarum lambentes ubera matrum
stant uituli et teneris mugitibus aera conplent.
ipse ego nec iunco molli nec uimine lento
perfeci calathos cogendi lactis in usus.
quid tibi, quae nosti, referam? scis mille iuuencas
esse mihi, nosti numquam mea mulctra uacare.
ille ego sum, Donace, cui dulcia saepe dedisti
oscula nec medios dubitasti rumpere cantus
atque inter calamos errantia labra petisti.
heu heu! nulla meae tangit te cura salutis?
pallidior buxo uiolaeque simillimus erro.
omnes ecce cibos et nostri pocula Bacchi
horreo nec placido memini concedere somno.
te sine, uae misero, mihi lilia fusca uidentur
pallentesque rosae nec dulce rubens hyacinthus,

25 mihi iam NGHu^{2}: me iam V perierunt NGHu^{2}: petierunt a^{1}bcgijnpqsuv: pellerunt x: pepulerunt ax^{1}: *uerbum om.* l: pecierunt z
26 expecto NGHV *pler.*: experto gi
27 tamquam nostri NHV: nostri tamquam G
28 hoc NHV *pler.*: hic G: haec x nostros posset N(rapidos *sup. m*^{2}) G: posset rabidos Hcjpqsu^{2}vz: posset rapidos bgilnux: posset radios a
29 trinis NHV *pler.*: ternis G
30 nullo libarunt *Glaeser*: nullo libar N: nullo sudarunt (d *ex* r) G: nullo lamberunt bcgijpqsuv^{3}z: nullos lamberunt alx: nulloque biberunt AHv: nullo laber̄t n: nullos libarunt *Ulitius*
32 aera NHV *pler.*: ethera G: aethera *Ulitius*: atria i
33 iunco molli NG: molli iunco HV uimine NHV: uigmine G
34 calathos GHiu^{2}v: calatos Nabcgjlnquxz: calamos ps
35 quid NGHV *pler.*: qui gu scis NGHV *pler.*: sis gs iuuencas NGHV *pler.*: iuuencos cjpqsv: bidentes *Rooy*
37 ille ego sum Donace cui dulcia GAH: ille ego sum Donace dulcia cui N: Idas ille ego sum Donace cui saepe V *pler.*: cui NGHV *pler.*: quoi fix
40 heu heu GAv: heu N: en heu Habcgijnpqsu: en egọ! a^{1}lx: heu ego z tangit te NGHl: te tangit V *reliqui* cura NGHacjpqsu^{2}v: causa V *reliqui*
41 uiol(a)eque GAHV *pler.*: uil (*del.*) uioleque N: uiolisque inu: uiolleque b erro NGHV *pler.*: ero sxz: horti A
42 omnis Hiu nostri *codd., suspectum*: noti *Heinsius* bacchi ailsux: bachi HV *reliqui*: uini NG
43 somno HV: sompno G: sono N
44 ue NGabcglnvxz fusca NAG: nigra HV
45 pallentesque NGHV *pler.*: pallentes ps rubens HV: rubensque NGA hyacinthus *ed. Parm.* *om.* 46-8 bc, *om.* 47-9 z, 47-9 *post* 67 g, *corr. m*^{2}

nullos nec myrtus nec laurus spirat odores.
at si tu uenias, et candida lilia fient
purpureaeque rosae, et dulce rubens hyacinthus;
tunc mihi cum myrto laurus spirabit odores.
nam dum Pallas amat turgentes unguine bacas,
dum Bacchus uites, Deo sata, poma Priapus,
pascua laeta Pales, Idas te diligit unam."
haec Idas calamis. tu, quae responderit Alcon
uersu, Phoebe, refer: sunt curae carmina Phoebo.
A. «o montana Pales, o pastoralis Apollo,
et nemorum Siluane potens, et nostra Dione,
quae iuga celsa tenes Erycis, cui cura iugales
concubitus hominum totis conectere saeclis:
quid merui? cur me Donace formosa reliquit?
munera namque dedi, noster quae non dedit Idas,
uocalem longos quae ducit aedona cantus;
quae licet interdum, contexto uimine clausa
cum paruae patuere fores, ceu libera ferri
norit et agrestes inter uolitare uolucres,

46 nullos nec myrtus nec laurus spirat NGHV *pler.*: tum mihi cum mirtho laurus spirabit x: nullos nec myrtus nec laurus (lauros *m*^{1}) spirabat odores z myrtus Hijvz

47 si tu NG^{2}Ha: si G: tu si V *reliqui* et *codd.*: iam *Titius*: tunc *C. Schenkl*

48 et dulce rubens Hinu: ac dulce rubens lx: tunc dulce rubens agjpqs: tum dulce rubens Av: tunc dulce rubensque N: dulce rubensque G

48 *uersum post* 45 *colloc.* G tunc NGHV *pler.*: tum v spirabit NHV *pler.*: spirabat G: pirabit s

50 dum N^{2}HV *pler.*: cum NG: dea iu (*sub ras.*) amat NGV *pler.*: amet Hu^{2}v turgentis i unguine NGAH: sanguine N^{2}V

51 uites Deo sata *Glaeser*: uites deus sata H: uites deus et sata V: uuas cl's et sata N: deus uuas et sata G: uites meus et sata *Burman*: uites deus et sua *uel* rata *Heinsius*: uuas dum Bacchus Deo sata *Baehrens*: Ceres et aut Tellus *Ulitius* sata NGHV *pler.*: noua ps

52 te NGHV *pler.*: quoque i diligit NGalsx: dilligit z: dilliget (?) j: diliget HV *reliqui* unam NGHV *pler.*: uuam i

53 h(a)ec GHV *pler.*: hic N: nec g tu quae GHblu^{2}v: tuq; N: tum qu(a)e cjnpqsuv^{3}xz: tunc quae g: tuque quae a: nunc quae i responderit GHV: respondis N

54 refer NGHV *pler.*: refert z curae *Haupt*: aurea *codd.*

55 o pastoralis NHV *pler.*: et pastoralis ps: o pastaralis G

56 Dione NGHV *pler.*: dionę bu: diane gn: dyone x

57 erycis Has cui NGHV *pler.*: quoi x: *uerbum om.* c cura NGHV *pler.*: rura n

58 conectere bu

59 reliquit NG^{2}HV *pler.*: reliquid G: relinquit ijnu: relīquitur g

61 longos qu(a)e ducit NGHV *pler.*: longos quę ducat a: longosque ducit g: longos quae duceret i aedona GHV *pler.*: *peius deprauata* Ngluz

62 contexto HV: contesto G: contexo N clausa *codd.*: clausae *Haupt*

63 paruae patuere NGHV *pler.*: caueae patuere *Maehly*: paruae potuere g: paruae patiere s: patuere paruae n (*s.c.*): paruae pature z libera GHV: liberara N

64 norit *Wernsdorf*: norat j: nouit NGHV *reliqui* agrestes NV *pler.*: agrestis Hi: agres G

scit rursus remeare domum tectumque subire,
uiminis et caueam totis praeponere siluis.
praeterea tenerum leporem geminasque palumbes
nuper, quae potui, siluarum praemia misi.
et post haec, Donace, nostros contemnis amores?
forsitan indignum ducis, quod rusticus Alcon
te peream, qui mane boues in pascua duco.
di pecorum pauere greges, formosus Apollo,
Pan doctus, Fauni uates et pulcher Adonis.
quin etiam fontis speculo me mane notaui,
nondum purpureos Phoebus cum tolleret ortus
nec tremulum liquidis lumen splenderet in undis:
quod uidi, nulla tegimur lanugine malas;
pascimus et crinem; nostro formosior Ida
dicor, et hoc ipsum mihi tu iurare solebas,
purpureas laudando genas et lactea colla
atque hilares oculos et formam puberis aeui.
nec sumus indocti calamis: cantamus auena,
qua diui cecinere prius, qua dulce locutus
Tityrus e siluis dominam peruenit in urbem.
nos quoque te propter, Donace, cantabimur urbi,

66 totis *codd.*: notis *Heinsius*
67 geminasque palumbes NGAHV *multi*: geminosque palumbes nu (*sub.ras.*): geminosque palumbos iu^{2}: geminasque palumbos g
68 praemia NGHV *pler.*: munera ps
69 et NGHV *pler.*: tu i h(a)ec NGHV *pler.*: hoc xz
70 forsitan GHV *pler.*: forsitam Nal (*a.c.*)sz quod NHV: quia G
71 peream NG: cupiam HV duco G: ducam HV: ducas N
72 pecorum GHV *pler.*: precor Nps
73 fauni uates V *pler.*: phauni nates s: uates fauni NG(q; *supra lin. add.* G) Adonis NHV: apollo G
74 etiam NHV: omnes G
75 cum HV *pler.*: quom x: dum NG: tum v: quum s ortus NGHV *pler.*: orbes v^{3} *in mg.*
76 tremulum NHV: tenerum G lumen splenderet NG: splenderet lumen HV
77 tegimur NGHV *pler.*: regimur j quod uidi nulla tegimur lanugine NGHV *pler.*: quod nulla tegimur teneras lanugine l: quod nulla tegimur te (teneras *sup. m*^{1}) (*lacuna*) lanugine x (*corr. m*^{2} in mg.): quam nulla tegimur teneras langugiūe z malas NGHV *multi*: mala bcgjnpqs: malla x: mallas x^{1}
78 pascimus NG: pascimur HV *pler.*: poscimur c crinem NGH acijnpq(*in mg.*)xv^{3} (*in mg.*)z: crimen *ex* crinem l: crimen V *reliqui*
79 iurare NGAH: nar(r)are V
80 colla GHV: collo N
81 *om. u.* 81 N (*add. m*^{2} *in mg.*) formam GHV: forma N^{2}: formosam z
82 indocti GHV: indoctis N calamis *codd.*: calamos *Heinsius* auena NGV *pler.*: auen(a)e Hinu
83 qua NGH: qui A *uersum om.* V
84 e NHV: et G dominam GHV: cl'am N in NGAH: ad V
85 donace GHV *pler.*: donacē Ngp cantabimur l: cantabimus NGHV *reliqui*

si modo coniferas inter uiburna cupressos
atque inter pinus corylum frondescere fas est.»
sic pueri Donacen toto sub sole canebant,
frigidus e siluis donec descendere suasit
Hesperus et stabulis pastos inducere tauros.

III

Nyctilus atque Micon nec non et pulcher Amyntas
torrentem patula uitabant ilice solem,
cum Pan uenatu fessus recubare sub ulmo
coeperat et somno laxatus sumere uires;
quem super ex tereti pendebat fistula ramo.
hanc pueri, tamquam praedam pro carmine possent
sumere fasque esset calamos tractare deorum,
inuadunt furto; sed nec resonare canorem
fistula quem suerat nec uult contextere carmen,
sed pro carminibus male dissona sibila reddit,
cum Pan excussus sonitu stridentis auenae
iamque uidens, "pueri, si carmina poscitis" inquit,
"ipse canam: nulli fas est inflare cicutas,
quas ego Maenaliis cera coniungo sub antris.

86 modo coniferas NGHV *pauci*: modo corniferas bjn(*s.c.*)pqsx: modo conferas c: modo carniferas g (r *exp.*) *om.* inter c uiburna NGVH *pler.*: iuburna vz: urbana *ed. Parm.*
87 pinus GHp: pinos NV *reliqui* corylum iu^{2}z
88 pueri NGHV *pler.*: puerū z
89 descendere Nbglnqvz: discedere GHcijpsu^{2}x: discendere u (*in ras.*): discede a suasit NHV *pler.*: suauit G: susasit a
90 pastos NGHV *pler.*: pastores c (*s.c. in mg.*) inducere NGHV *pler.*: includere l, *Baehrens*
Explicit secunda G

1 Nyctilus il atque NGHV *pler.*: ac i Micon NGabgjlnpsuxz et *om.* s Amyntas Hisv
2 patula NHV: patulā G solem NHV: sonū (*del.*) solem G
3 cum NGHabcgjlnpquvz
4 laxatus q (*in mg.*), *Hoeufft*: lassatus Hcjpqsu^{2}v^2: laxatus G: lassatas Nabgilnuvxz
5 super ex tereti Gl (*alt. m*^{2}): super e tereti HV *pler.*: super et tereti buv: super tereti N^2: *uerba om.* N
6 hanc pueri tamquam HV: *uerba om.* NG (*sed in* N h *iam scriptum erat. cetera addidit m*^{2}) praedam pro carmine *codd.*: praedem pro carmine *Titius*: per praedam carmina *Gudius*
7 sumere fasque HV: sumersasque G: fasque (sinnere (?) *add. m*^{2}) N
8 inuadunt GHV: inuadet N (*corr. m*^{2})
9 suerat NGHV *pler.*: fuerat agjps: sueuit u (*in ras.*)
10 male NGHailpsu^{2}z: mala V *reliqui* dissona sibila GHV *pler.*: dissona sibilla N: sibila dissona acpsv: sibilla disona jq
11 cum NG: tum HV *pler.*: tunc lxz

iamque ortus, Lenaee, tuos et semina uitis
ordine detexam: debemus carmina Baccho."
  haec fatus coepit calamis sic montiuagus Pan:
"te cano, qui grauidis hederata fronte corymbis
uitea serta plicas quique udo palmite tigres
ducis odoratis perfusus colla capillis,
uera Iouis proles: iam tunc post sidera caeli
sola Iouem Semele uidit Iouis ora professum.
hunc pater omnipotens, uenturi prouidus aeui,
pertulit et iusto produxit tempore partus,
hunc Nymphae Faunique senes Satyrique procaces,
nosque etiam Nysae uiridi nutrimus in antro.
quin et Silenus paruum ueneratus alumnum
aut gremio fouet aut resupinis sustinet ulnis,
euocat aut risum digito motuue quietem
allicit aut tremulis quassat crepitacula palmis.
cui deus arridens horrentes pectore setas
uellicat aut digitis aures adstringit acutas

15 iamque ortus Lenaee tuos g^2 (*in mg.*): *similia sed orthographia deprauata* GHabgilnux: iamque ortus Lenee tuus N: iamque ego Bac(c)he tuos ortus acjpqsu^2 (*in mg.*)vz: iamque ego Baccheos ortus *Ulitius*: iamque ego Bacche tuos orsus *Titius*   semina *codd.*: stamina *Titius*

16 carmina NGHV *pler.*: carmina g, *uir doctus apud Burmannum*: canere g^2 *in mg.*   *post hunc uersum in N insertus est II 81, suo loco omissus, in eoque scriptum est* illares *et* puberius.

17 haec HV *pler.*: hoc Nbglnu^{2}xz: *uerbum om.* G (*sed* h *m*^{2} *in mg.*)   fatus coepit Hailnpsuvx: fatus cepit V *reliqui*: cepit fatus NG   haec fatus coepit) occoepit fatus *Glaeser*

18 grauidis GHV: grauidus N   corymbis i

19 uitea NGHV *pler.*: uitrea lx   plicas GHV: plicans N   quique udo NGAH: qui quando V: qui comptus g^2, *Santenius*: qui comptas *Heinsius*: qui pando *uel* lento *uel* quique udo *Burman*

20 odoratis...capillis NGH: odorato...capillo V   perfusus NGHV *pler.*: profusus g (*corr. m*^{2})

21 iam tunc NGHV *pler.*: iam tum vx: nam cum *Baehrens*: nam tunc *Burman*: quoniam *Glaeser*   post sidera *codd.*: per sidera *Maehly*   caeli NGHV *pler.*: caelo u^2 : celo i

22 uidit iouis NGHV *pler.*: iouis uidit n

24 pertulit NGH: protulit V   iusto V: iuso G: iusso N

25 *uersum om.* abcjlpqsvxz   Satyri procaces *in ras.* u^2 (*uu.* 25 *et* 26 *contraxit* u)   *u.* 26 *add.* A *in mg.*   *uu.* 25 *et* 26 u^2 *in mg.* (*u.* 26 *bis*)

26 nosque etiam NGbilnu^2: nosque et iam x: nos etiam cjpqs: nos etiam et v: uosque etiam Hl^2: uos etiam et Av^3: uos etiam az: nos etiam *uel* uos etiam u^2: hosque esse g   nysae GAH: nise N: nymph(a)e *uel* nimph(a)e V   nutrimus NGiu^2: nutrimur bcgjlnqsvx: nutremur p: nutristis AHal^{2}v^3 *in mg.* z   nutrimus in antro) nutriuimus antro *Castiglioni*

27 quin et NGHV *pler.*: quin etiam qv: quem et g   silenus NGacgijnpqsu   ueneratus NGHV *pler.*: ueneratur ps: ueteranus *O. Schubert*

28 resupinis NGHV *pler.*: resupinus jlqsu^{2}vx

29 euocat aut GH (*in mg.*): aut euocat N (*corr. m*^{1}): aut uocat ad H: et uocat ad V   motuue *Glaeser*: motuque *codd.*

30 *uersum om.* V, *praebet A in mg.*

31 horrentis Hi

32 uellicat NGHV *pler.*: uellitat cjps   adstringit *Hi*: astringit GV *pler.*: substringit ps: affrigit N   acutas NGHV *pler.*: acutis n

applauditue manu mutilum caput aut breue mentum
et simas tenero collidit pollice nares.
interea pueri florescit pube iuuentus
flauaque maturo tumuerunt tempora cornu.
tum primum laetas ostendit pampinus uuas:
mirantur Satyri frondes et poma Lyaei.
tum deus, 'o Satyri, maturos carpite fetus'
dixit, 'et ignotos primi calcate racemos.'
uix haec ediderat, decerpunt uitibus uuas
et portant calathis celerique elidere planta
concaua saxa super properant: uindemia feruet
collibus in summis, crebro pede rumpitur uua
nudaque purpureo sparguntur pectora musto.
tum Satyri, lasciua cohors, sibi pocula quisque
obuia corripiunt: quae fors dedit, arripit usus.
cantharon hic retinet, cornu bibit alter adunco,
concauat ille manus palmasque in pocula uertit,
pronus at ille lacu bibit et crepitantibus haurit
musta labris; alius uocalia cymbala mergit

33 applauditue Hclnvx: applaudit ue abjpqsz: applaudit ne g: applauditque iu: aut plauditue NG mutilum NGHV *pler.*: multum a: rutilum p: rutulum s breue NGHV *pler.*: leue Aa^{1}lxv^3 (*in mg.*) z

34 et *codd.*: aut *Barth* simas NG (*in mg.*)A *uel* u^{2}H: summas GV *pler.*: sumas z collidit NHV *pler.*: collidit collidit G (*corr. m*^{1}): collit v: sustulit u^2 naris Hiu

35 iuuentus NG: iuuenta AHV: iuuentas *Heinsius*

36 tumuerunt NGHV *pler.*: timuerunt is cornu *codd.*: crine *Maehly*

37 l(a)etas NGHiux^2 *in mg.*: lenes Aq(*in mg.*)v: leues psz: leuas abcgjnqx: *uerbum om.* l: foetas *Burman* ostendit NHV *pler.*: extendit G: ostentat ps *uu.* 38-41 *om.* j

38 mirantur satyri maturos capite fructus a (*u* 39 *in mg.*) frondis Hi poma NGV *pler.*: dona Hpqsu^{2}vz

39 tum NGHpsuv: tunc V *reliqui* fetus NGH: fructus V

40 primi N: *sic uel* pruni G: pueri HV

41 haec HV: hoc NG ediderat NGHV *pler.*: ediderant s: audierant iu (*in ras.*)

42 elidere NG: illidere HV *pler.*: illidera ps: illudere v

43 concaua GHV: cum caua N

45 nudaque HV *pler.*: udaque iu^2: rubraque NG: scabraque *Maehly*: duraque *uel* crudaque *L. Müller*

46 tum GHV: cum N

47 corripiunt NGHV *pler.*: corripuit jqv: corrumpunt lx quae NG: quod HV fors NG: sors HV arripit NGH: hoc capit V: occupat *Ulitius* arripit usus) accipitur uas *Maehly*

48 cantharon Hipu^2

49 concauat NGHV *pler.*: concanat cs: conuocat bgnv^{3}z palmasque GHaiu^{2}vz: palmas Nbcgjlnpqsu: palmis x

50 pronus at NGHV *pler.*: primus ad c: protinus i haurit HV *pler.*: aurit Ggix; harit N (*corr. m*^{1}) crepitantibus NGHV *pler.*: trepidantibus a

51 uocalia Ha^{1}bcgjlpqsuv^{2}z: uenalia iu: ueralia n: uocabula NGa cymbala Hinpsz: *orthographia deprauata* NGabcgjlquvx: cymbia Au^{2}v (*in mg.*): cimbia q *in mg.*

atque alius latices pressis resupinus ab uuis
excipit; at potu saliens liquor ore resultat,
spumeus inque umeros et pectora defluit umor.
omnia ludus habet cantusque chorique licentes;
et uenerem iam uina mouent: raptantur amantes
concubitu Satyri fugientes iungere Nymphas
iamiamque elapsas hic crine, hic ueste retentat.
tum primum roseo Silenus cymbia musto
plena senex auide non aequis uiribus hausit.
ex illo uenas inflatus nectare dulci
hesternoque grauis semper ridetur Iaccho.
quin etiam deus ille, deus Ioue prosatus ipso,
et plantis uuas premit et de uitibus hastas
integit et lynci praebet cratera bibenti."
haec Pan Maenalia pueros in ualle docebat,
sparsas donec oues campo conducere in unum
nox iubet, uberibus suadens siccare fluorem
lactis et in niueas adstrictum cogere glebas.

52 *uersum post* 53 *colloc. codd. praeter* ag^{2}z. 52 *post* 53 *prob. Baehrens* pressis HV *pler.*: pressus NG (*corr. m*^{1})u^2: pressit acjpqsv: pressat *Baehrens*

53 at NG: ac HV: ad *Barth*: aes *Baehrens* potu as: potus NGHV *pler.*: putu z: poto *Heinsius*: potis *ed. Aldina secunda*: potum *Baehrens* saliens liquor ore NHV: saliensque liquore G, *prob. Baehrens*: rediens liquor ore *Maehly*

54 spumeus V: euomit NGH: euomis *Glaeser*: ebibit (*uel* pressat/spumeus) *Baehrens* defluit NGV: diffluit H: difluit u^2

55 chorique *Glaeser*: corique NG: chorosque HV *pler.*: corrosque n: cohorsque p: corhosque s licentis Hi

56 raptantur amantes NHV: raptantur amanti G: trepidant adamantes *Maehly*: raptantur amicis *L Müller*

57 concubitu HV: concubitum *prob. Müller* G: cūcubitum N fugientes NGV *pler.*: fugientis Hi: cupientes a^{1}lx nymphas *codd.*: nymphae *L. Müller*

59 primum NGHiu^{2}v: primus V *reliqui* silenus acijlpqsuv cymbia Hinu: *orthographia deprauata* Gbcgjlvxz: cymbala p: cimbala as: tibia N

60 senex NHV: senes G (*corr.m*^{1}).

62 hesternoque NV *pler.*: h Externoque H: externoque Gbgjn (*corr. m*^{2})

63 prosatus ipso Hginu: prosatus ab ipso N: satus ab ipso G: natus ab ipso Aalvxz: pronatus ipso cjpqs: pro natus ipse b

65 integit NG: ingerit HV bibenti NGHV *pler.*: bibendi lx

67 ouis Hi

68 fluorem NGAHbcjlpqsu^{2}vxz: flurorem a: liquorem V *reliqui*

Explicit tertia G

IV

Populea Lycidas nec non et Mopsus in umbra,
pastores, calamis ac uersu doctus uterque
nec triuiale sonans, proprios cantabat amores.
nam Mopso Meroe, Lycidae crinitus Iollas
ignis erat; parilisque furor de dispare sexu
cogebat trepidos totis discurrere siluis.
hos puer ac Meroe multum lusere furentes,
dum modo condictas uitant in uallibus ulmos,
nunc fagos placitas fugiunt promissaque fallunt
antra nec est animus solitos ad ludere fontes,
cum tandem fessi, quos durus adederat ignis,
sic sua desertis nudarunt uulnera siluis
inque uicem dulces cantu duxere querellas.
M. inmitis Meroe rapidisque fugacior Euris,
cur nostros calamos, cur pastoralia uitas
carmina? quemue fugis? quae me tibi gloria uicto?
quid uultu mentem premis ac spem fronte serenas?
tandem, dura, nega: possum non uelle negantem.

1 Lycidas Hinsv
2 ac HV: et NG
3 triuiale NGHV: rurale G^2 *in mg.* cantabat NGHV *pler.*: cantabit z
5 erat *codd.*: erant *Heinsius* *post 6, G habet u. 13 (qui iterum suo exstat loco). in* u *Angelius adnotauit*: "uacat hic uersus: inque uicem cantu dulces dixere querellas."
7 hos NGHV *pler.*: nos n: flos cjqs multum lusere furentes GHV: luxere parentes furentes N (*unde* pauentes *Glaeser*) furentis Hiu
8 dum NHV : nam G condictas HA *uel* u^2v^2 : conductas NGV *reliqui*: codictos v : constitutas u^2
9 placitas NAH: placidas G (*in quo corr.* m^1 *in mg.*)V promissaque HV: premissaque NG (*in mg.*)
10 animus N^2V *pler.*: animo G (s *exp.*): animos G^1AH: animis lvx: amnus s: arons N ad ludere lz, *Maehly*: adludere Nabjq: alludere GHV *reliqui* fontis Hiu
11 cum NG: tum HV *pler.*: tunc l quos durus NGAH: quos luxus bcgjlqvx: quos lusus V *reliqui*: quos dirus *H. Schenkl*: dirus quos (ederat) *C. Schenkl* adederat Hau^2 (*uel* A): ederat NGV *pler.* : aderat z
12 uulnera NGHV *pler.*: uellera iu (*sub. ras.*)
13 dulces cantu NGV *pler.*: dulcis cantu iu: cantu dulcis H duxere V *pler.*: dixere NGHciu: luxere *Glaeser*: mulsere *Maehly*
14 rapidisque *ex* rabidisque N
15 cur...cur NGHV *pler.*: quur...quur lx: cur...et v uitas NGVH *pler.*: uites ps
16 uicto NGHV *pler.*: luso *uel* spreto *uel* fido *Burman*
17 uultu mentem NGAH : uultum ueniens V *pler.* serenas *codd.* : serenans *ed. Aldina secunda, prob. Wernsdorf*
18 nega NG: negas HV possum non uelle NGHV *pler.*: non possum nolle v: possum non uelle v^3 *in mg.*: possim non uelle *Burman*: possum nunc uelle *Ulitius*: possum nam uelle *C. Schenkl*: possum iam uelle *Baehrens*

cantet, amat quod quisque: leuant et carmina curas.
L. respice me tandem, puer o crudelis Iolla.
non hoc semper eris: perdunt et gramina flores,
perdit spina rosas nec semper lilia candent
nec longum tenet uua comas nec populus umbras:
donum forma breue est, nec se quod commodet annis.
cantet, amat quod quique: leuant et carmina curas.
M. cerua marem sequitur, taurum formosa iuuenca,
et Venerem sensere lupae, sensere leaenae
et genus aerium uolucres et squamea turba
et montes siluaeque, suos habet arbor amores:
tu tamen una fugis, miserum tu prodis amantem.
cantet, amat quod quisque: leuant et carmina curas.
L. omnia tempus alit, tempus rapit: usus in arto est.
uer erat, et uitulos uidi sub matribus istos,
qui nunc pro niuea coiere in cornua uacca.
et tibi iam tumidae nares et fortia colla,
iam tibi bis denis numerantur messibus anni.
cantet, amat quod quisque: leuant et carmina curas.

19 amat NGHV *pler.*: amet bglnux (*ut semper*) leuant...curas *habent Exc. Parr., Berol., Atreb. et Esc.* *uu. 20-32 habet Exc. Bon., 21-4 habent Exc. Parr., Berol., Atreb. et Esc.*
21 non hoc GHV *pler.*: non hec Nbf: non hic *Exc. Berol., Baehrens*: nunc hoc u: hec hoc p: hoc hoc s eris HV *Exc. Parr.*: erit G: herit N gramina GHV: germina N flores V *pler.*: florem N (*corr.* m^2)G: floris Hi
22 perdit GHV: perdunt N candent NHV *pler.*: canent G
23 longum NGHV *pler.*: longam x
24 nec *codd.*: et *Heinsius* se NGHV: scit G (*in mg.*) quod NG, *Exc. Parr., Atreb., Esc. et Berol.*: tibi HV *Exc. Bon.* com(m)odet NG *Exc. Parr., Atreb., Esc. et Berol.*: com(m)odat HV *pler., Exc. Bon.*: commodans z annis NGHV *pler.*: annus G (*in mg.*)i^{2}n: annos iu^2
25 cantet *ex* cantat N *uu.* 26-37 *om.* n
26 iuuenca NHV *pler.*: iuuenta G (*ut uid.*): iuuencam x
27 leaenae GHl
28 aerium GHi: aereum NV *reliqui* uolucres et HV: uolucru et N: uolucrum tum G squamea GHV *pler.*: sua mea N: siqua mea a: stamea g. *corr.* m^2
29 suos *codd.*: suosque *Burman* arbor amores GHV *pler.*: arbos amoris N: amor amores g (*corr.* m^2): actor amores c
30 prodis NG: perdis HV: pellis *Burman*
31 quisque...curas *om.* G
32 alit *codd.*: agit *Verdière* arto Ncgjq: arcto GHV *pler., Exc. Parr., Atreb., Berol.*: arte i est NGHV *pler.*: *om.* glx
34 cornua *codd.*: praelia *Barth*
35 et fortia NGlxz: iam fortia HV *reliqui*
36 tibi bis GHV: tribis N denis NV *pler.*: deni Gaclpsxz messibus Hg^{2}ipsu^{2}x(?): mensibus NGV *reliqui* anni NGHV *pler.*: agni ps
37 quod...curas *om.* G *unoquoque loco*

M. huc, Meroe formosa, ueni: uocat aestus in umbram.
iam pecudes subiere nemus, iam nulla canoro
gutture cantat auis, torto non squamea tractu
signat humum serpens: solus cano. me sonat omnis
silua, nec aestiuis cantu concedo cicadis.
cantet, amat quod quisque: leuant et carmina curas.
L. tu quoque, saeue puer, niueum ne perde colorem
sole sub hoc: solet hic lucentes urere malas.
hic age pampinea mecum requiesce sub umbra;
hic tibi lene uirens fons murmurat, hic et ad undas
purpureae fetis dependent uitibus uuae.
cantet, amat quod quisque: leuant et carmina curas.
M. qui tulerit Meroes fastidia lenta superbae,
Sithonias feret ille niues Libyaeque calorem,
Nerinas potabit aquas taxique nocentis
non metuet sucos, Sardorum gramina uincet
et iuga Marmaricos coget sua ferre leones.
cantet, amat quod quisque: leuant et carmina curas.
L. quisquis amat pueros, ferro praecordia duret,
nil properet discatque diu patienter amare

38 ueni GHV: vni (e *supra scr.*)N uocat...umbram *habent Exc. Parr., Atreb., Esc.* umbram NGHV *pler.*: umbra bips
39 iam pecudes subiere HV *pler.*: iam pecudes subire bcgjnsu: iam subeunt pecudes N: iam pecudes subeunte G iam nulla NGH: nam nulla inu: non nulla v: non ulla V *pler.*: non illa a: et iam nulla *Glaeser*
42 cantu NGHV *pler.*: tantum i: cantum glx concedo NHV *pler.*: concede Giu
44 quoque GHV : q; N s(a)eue NGHV *pler.* : scaeue px niueum NGA : nactum Hinu : natum V *reliqui* colorem NGHV *pler.* : calorem ps
45 solet hic NGAH: sed et hic V *pler.*: sed et huc a[1]z: sedet hoc u: sed de huc g(?) lucentes GV *pler.*: lucentis Hiu: luentes N: liuentes *Heinsius* urere NGH: uertito V *pler.*: uertite j
46 hic HV *pler.*: h' N: hac G: dic bgjlnqu
47 hic GHV: hoc N lene NGHV *pler.*: leue bgjlnx uirens NG: fluens HV *pler.*: fluat z ad undas *Glaeser*: habundas N: habundans G (habunde *in mg.*): ab ulmis HV *pler.*: ab ulnis c: abunde *Baehrens* *uu. om.* 50-55 ps
50 tulerit HV *pler.*: tullerit N: tuleris G: tulit g lenta NG: longa HV
51 Sithonias anqv[2] (*in mg.*) libyaeque calorem *Baehrens*: libieque calorem NG: libycosque calores iluvz: *similia sed orthographia deprauata* Habcgjnqxz: libyesque (calorem?) *Verdière*
52 Nerinas Nabgijlnqxz: Narinas c: Nerynas (Nereydas *in mg.*) G: Nerines Hu (*in ras.*)v potabit potabit x aquas GHV: aqua N (*corr. m*[2]) nocentis NGHV *pler.*: nocentes gluxz
53 metuet NGHV *pler.*: metuat bn: metuant g sucos Gcgln: succos NHV *reliqui* Sardorum N[2]GHV *pler.*: sardot *uel* sardet N: sarebrum n: salebrosaque iu[2] (*in mg.*): Sardorum et *Castiglioni* gramina GHV *pler.* : germina N : carmina a (*s.c.*) uincet GHV: uiuet N : iunget *Heinsius*
54 iuga...sua NGu[2]: sua...iuga HV *pler.*: sua...iura bv: sua...iugi c leonis Hiu hunc uersum post 55 colloc. N (corr. m[1]) *uu. 56-9 habent Exc. Bon.* *uu.* 56-61 *om.* iu
56 duret NHV *pler.*: curet G: diues g
57 diu GHV: diri N

prudentesque animos teneris non speret in annis,
perferat et fastus. sic olim gaudia sumet,
si modo sollicitos aliquis deus audit amantes.
  cantet, amat quod quisque: leuant et carmina curas.
M. quid prodest, quod me pagani mater Amyntae
ter uittis, ter fronde sacra, ter ture uaporo,
incendens uiuo crepitantes sulphure lauros,
lustrauit cineresque auersa effudit in amnem,
cum sic in Meroen totis miser ignibus urar?
  cantet, amat quod quisque: leuant et carmina curas.
L. haec eadem nobis quoque uersicoloria fila
et mille ignotas Mycale circumtulit herbas;
cantauit, quo luna timet, quo rumpitur anguis,
quo currunt scopuli, migrant sata, uellitur arbos.
plus tamen ecce meus, plus est formosus Iollas.
  cantet, amat quod quisque: leuant et carmina curas.

58 animos HV *Exc. Bon.*: annos NG speret *Maehly*: spernat *codd.*
59 perferat NGHV *pler.*: proferat ps gaudia NGHV *pler.*: grandia jpqs sumet Aabcjnpqvz: summet NGHV *reliqui*
60 aliquis deus NGHV *pler.*: deus aliquis z audit GHV: *uerbum om.* N
62 Amyntae iv
63 uittis acs: uitis NGV *pler.*: uictis Hipu^{2}z fronde GHV: frondes N ture uaporo Gz: thure uaporo NHapsu^{2}v^3: ture uaporem b: thure uaporem cgjlqvx(?): fonte uaporem i: fronde uaporem nu
65 post 64 habent codd., transposuit Haupt.65, 63, 64 colloc. C. Schenkl. Valckenaer trans. inter se lustrauit *et* incendens
64 cineresque NGHV *pler.*: cinereque ps auersa Hbin^{2}q^{2}u^{2}vz: aduersa N (d *supra* au) GV *reliqui*
65 uiuo NGHV *pler.*: uiuos c: uino bgjnz (*s.c.*) crepitantis Hi lauros NGHV *pler.*: tauros n
66 meroen Hbipquv: meroe l^2, *prob. Heinsius*: meroem NGV *reliqui* totis *codd.*: totus *Wendel* urar (*ex* uratr)N: uror G: arsi N (*m*^{2} *in mg.*) HV
68 quoque NGAH : qu(a)e V *pler.* : *uerbum om.* n uersicoloria Hau (*in ras.*)v (?) v^2 (*in mg.*)z : uersico loria G: uersu colaria N: uericoloria bcgjlpqsx: uaricoloria n: uarieque coloria iu (*sub ras.*)
69 Mycale Hinu^2: micale micale x: *orthographia deprauata* NGV *reliqui* herbas NGHV *pler.*: artes Av^3 *in mg.*: etas x
70 quo luna Hi^2 *in ras.*: quod luna NV *pler.*: qua luna G: colubrina i (*sub ras.*) u (*sub ras.*) timet V *pler.*: tumet NGHiu (*sub ras.*) quo rumpitur HV *pler.*: quod rumpitur Ni^2 (*in ras.*)nu^2: qua rumpitur G: corrumpitur i (*sub ras.*)u (*sub ras.*)
71 quo currunt GHV *pler.*: quo curī N: concurrunt i migrant NHV *pler.*: quo (*del.*) migrant G: migra g: magice iu (*sub ras.*) uellitur NGHV *pler.*: rumpitur lx *post u. 73 in G, duo uersus erasi*
Explicit quarta G

CYNEGETICON LIBER

SIGLA CODICUM

A = Parisinus 7561, *saec.* ix *uel* x
B = Parisinus 4839, *saec.* x
C = Vindobonensis 3261, *saec.* xvi

Venandi cano mille uias; hilaresque labores
discursusque citos, securi proelia ruris,
pandimus. Aonio iam nunc mihi pectus ab oestro
aestuat: ingentes Helicon iubet ire per agros,
Castaliusque mihi noua pocula fontis alumno
ingerit et late campos metatus apertos
inponitque iugum uati retinetque corymbis
inplicitum ducitque per auia, qua sola numquam
trita rotis. iuuat aurato procedere curru
et parere deo: uirides en ire per herbas
imperat: intacto premimus uestigia musco;
et, quamuis cursus ostendat tramite noto
obuia Calliope faciles, insistere prato
complacitum, rudibus qua luceat orbita sulcis.
nam quis non Nioben numeroso funere maestam
iam cecinit? quis non Semelen ignemque iugalem
letalemque simul nouit de paelicis astu?
quis magno recreata tacet cunabula Baccho,
ut pater omnipotens maternos reddere menses
dignatus iusti conplerit tempora partus?

Inscriptione caret A: INCIPIT MAURELII MENESINI KARTAGINENSIS/CYNEGETICON B: M. AURELII NEMESIANI/CARTHAGINENSIS/CYNEGETICON C: nemesiani cynegetica A^2

1 cano *codd.*: cane *Gronovius, prob. Damsté*
2 proelia AB: praelia C
3 pandimus *codd.*: pan tuus *ed. Germanica Barthii* Aonio *ex* aonio C *glossam* liber pater *ad* aonio *sscr.* B oestro AC: ostro B, *corr. m*^{2}
5 Castaliusque *codd.*: Castaliique *Pithoeus* alumno *codd.*: alumnus *Ulitius*
6 late AC: latę B metatus A: meatus B, ÷ *sup.* B^{gl}: maetatur C: metatur B^2 *in mg.*, *ed. Aldina secunda*
7 inponitque B: imponitque A^{2}C: imponit A
8 inplicitum B: implicitum AC
10 parere AC: parcere B, *corr. m*^{2} *in mg.* uirides AC: uiridaes B en ire AC: enire B
11 ceuni sup lignū sit B^{gl} *in mg.*
12 *Versum hic posuit Pithoeus, post* 24 *habent codd.* cursus *codd.*: cursus se *ed. Aldina secunda* ostendat *codd.*: ostendas *Ulitius*
13 Calliope A^{2}C: Calliopę B: calloope A faciles *codd.*: facies *ed. Aldina secunda*: facilest *Pithoeus* prato AC: parto B (*corr. m*^{2} in mg.)
14 complacitum *H. Schenkl*: complacito *codd.*: non placito *Baehrens* luceat AC: lucet B
15 Nioben AC: moben B maestam AC: mestam B
16 cecinit AC: cecinis B (*corr. m*^{2})
17 laetalemque AB: loetalemque A^2: lethalemque C depelicis AB: de pellicis C, *ed. Aldina secunda* astu AC: artu B: aestu *Burman*
20 dignatus sb ÷ B^{gl} complerit *ed. Aldina secunda*: compellere *codd.*:

sunt qui sacrilego rorantes sanguine thyrsos
(nota nimis) dixisse uelint, qui uincula Dirces
Pisaeique tori legem Danaique cruentum
imperium sponsasque truces sub foedere primo
dulcia funereis mutantes gaudia taedis.
Biblidos indictum nulli scelus; impia Myrrhae
conubia et saeuo uiolatum crimine patrem
nouimus, utque Arabum fugiens cum carperet arua
iuit in arboreas frondes animamque uirentem.
sunt qui squamosi referant fera sibila Cadmi
stellatumquem oculis custodem uirginis Ius
Herculeosque uelint semper numerare labores
miratumque rudes se tollere Terea pinnas
post epulas, Philomela, tuas: sunt ardua mundi
qui male temptantem curru Phaethonta loquantur
extinctasque canant emisso fulmine flammas
fumantemque Padum, Cycnum plumamque senilem
et flentes semper germani funere siluas.
Tantalidum casus et sparsas sanguine mensas
condentemque caput uisis Titana Mycenis
horrendasque uices generis dixere priores.
Colchidos iratae sacris imbuta uenenis

21 sacrilego rorantes C: sacri legos orantes AB
22 nota nimis AC: nota ninis B
23 Pisaeique C: Pisei (*om.* que) A: Pyreique B
24 foedere AC: fodere B
25 taedis A^{2}C: tedis AB: lucernis B^{gl} *in mg.*
26 Biblidos *codd.*: Byblidos *uel* Bublidos *Verdière*
27 conubia A: connubia C: concubia B saeuo uiolatum AC (uiolatum *ex* uiolatur C): psaeudouio-latum B: foedo *uel* scaeuo uiolatum *Ulitius*
29 iuit *codd.*: irit *Heinsius* arboreas AC: arbore as B
30 qui squamosi referant A^{2}C: quis quam osi A: squi soi B: squi sosi B^{1}
31 uirginis AC: uiginis B ius BCA^{2} (*in mg.*): uis A *in* eius *alt. m*^{2}
32 Herculeosque A^{2}C: Herculeos AB numerare *codd.*: *fort.* memorare *Postgate* "*num forte post* 25 *ponendus, cum* numerare *parum ad sequentia faciat?*" *Baehrens*
33 se tollere Terea A^{2} (*in mg.*): se tollere Therea (*in ras.* ac...(?) *sub. ras.*: s&oller&acerea A *sed alt.* e *del.* A^{2}: retoller& aurea B
34 philomela tuas sunt C: philomella tuas sunt A^{2}: philomella tua sunt A: philomelatu ar̄ B
35 temptantem C: teptantem A: tētantem A^{2}B curru *ed. Aldina secunda*: currus *codd.* Phaethonta *Baehrens*: phaetonta C: ph&tonta A: pheconta B loquantur AB: loquuntur C
36 emisso AB: é misso C fulmine AC: flumine B
37 cycnum C: cicnum AB: cignum A^{2} plumamque AC: palmamque B
38 funere *codd.*: in funere *uel* funera *Heinsius*
41 horrendasque AC: horrendaque B
42 iratae A^{2}C: irate AB sacris *ex* sacrisque C

munera non canimus pulchraeque incendia Glauces,
non crinem Nisi, non saeuae pocula Circes,
nec nocturna pie curantem busta sororem:
haec iam magnorum praecepit copia uatum,
omnis et antiqui uulgata est fabula saecli.
  nos saltus uiridesque plagas camposque patentes
scrutamur totisque citi discurrimus aruis
et uarias cupimus facili cane sumere praedas;
nos timidos lepores, inbelles figere dammas
audacesque lupos, uulpem captare dolosam
gaudemus; nos flumineas errare per umbras
malumus et placidis icheumona quaerere ripis
inter harundineas segetes felemque minacem
arboris in trunco longis praefigere telis
inplicitumque sinu spinosi corporis erem
ferre domum; talique placet dare lintea curae,
dum non magna ratis, uicinis sueta moueri
litoribus tutosque sinus percurrere remis.
nunc primum dat uela notis portusque fideles
linquit et Adriacas audet temptare procellas.
  mox uestros meliore lyra memorare triumphos

43 pulchraeque C: pulchreque A: puchreque B incendia *Pithoeus*: ingentia *codd., ed. Aldina secunda*
44 saeuae BC: saeue A circes: pro filia solis B^{gl} *sup.*
45 nec AC: naec B pie AC: piae B curantem A^{2}: furantem C: purantem AB: purgantem B (*sup.*)
46 iam *om.* B magnorum AC: magnarum B praecepit A^{2}BC: percepit A
47 saecli A^{2}BC: seculi A
48 nos C: non AB
49 citidis currimus A
50 etuarias B facili AC: facile B
51 inbelles AB: imbelles C
52 audacesque AC: audeces B
53 gaudemus AC: gaude amus B
54 placidis AB: placidis *ex* placidas C: placitis *ed. Germanica Barthii* icneumona C: sicn̊heumona A: sicu humona B (humo nata B^{gl} *sup.*) quaerere A^{2}BC: q^{a}: rere A
55 harundineas AB: arundineas C felemque B: faelemque AC
56 praefigere C: profigere B: profigeret A: perfigere *Johnson* telis C: tolis B: olis A
57 implicitumque AC: implicitamque B sinu spinosi BC: sinus pinosi A erem AC: aerem B
58 lintea: retia B^{gl} *sup.* curae *codd.*: cymbae *Heinsius: melius* cumbae *Postgate*: cursu (=cursui) *Baehrens*: gyro *Damsté*
59 sueta AC: suaeta B
60 percurrere AC: percurre B
61 uela A^{2}BC: ue. A notis ABC: nothis A^{2}: h *sup.* B
62 linquit *ex* linquid C Adriacas AB: hadriacas C
63 mox A^{2}(*in mg.*)C: uox AB triumphos AC: triumfos B

accingar, diui fortissima pignora Cari,
atque canam nostrum geminis sub finibus orbis
litus et edomitas fraterno numine gentes,
quae Rhenum Tigrimque bibunt Ararisque remotum
principium Nilique †bibunt† in origine fontem;
nec taceam, primum quae nuper bella sub Arcto
felici, Carine, manu confeceris, ipso
paene prior genitore deo, utque intima frater
Persidos et ueteres Babylonos ceperit arces,
ultus Romulei uiolata cacumina regni;
inbellemque fugam referam clausasque pharetras
Parthorum laxosque arcus et spicula nulla.
  haec uobis nostrae libabunt carmina Musae,
cum primum uultus sacros, bona numina terrae,
contigerit uidisse mihi: iam gaudia uota
temporis inpatiens sensus spretorque morarum
praesumit uideorque mihi iam cernere fratrum
augustos habitus, Romam clarumque senatum
et fidos ad bella duces et milite multo
agmina, quis fortes animat deuotio mentes:
aurea purpureo longe radiantia uelo
signa micant sinuatque truces leuis aura dracones.
  tu modo, quae saltus placidos siluasque pererras,
Latonae, Phoebe, magnum decus, heia age suetos
sume habitus arcumque manu pictamque pharetram

67 quae Rhenum AC: querenum B tigrim quebibunt A
68 bibunt in *codd.*: bibunt ab *ed. Aldina secunda*: uident in *Johnson*: colunt in *Johnson*: metunt in *Stern*: habitant in *Tross* *obelos adfixit Williams*
69 primum *codd.*: prima *Stern*: primus *Burman*
70 felici C: feliti B: felicia A confeceris ABC: cum B^{gl} *sup.*
71 paene AB: poene C deo A^2BC: de A utque BC: utquae A frater AC: pater B
72 babylonos ceperit arces AC (cęperit C): babylonis coeperit artes B
73 ultus romulei AC: uultus rumulei B regni AC: regna B
74 inbellemque AB: imbellemque C clausasque *codd.*: exhaustasque *Burman*
75 arcus A^2BC: arcos A nulla *codd.*: muta *Barth*: nuda *Clark*
76 uobis *Pithoeus*: nobis *codd.*
78 uota ABC: μota (*sic*) A^2
79 inpatiens AB: impatiens C spretorque morarum C: spretorque (*sed* -que *del.* m^2) memoratum A: spretos memoratum B
80 praesumit AC: praesummit B
81 augustos AC: angustos B
84 purpureo AC: purpurea B radiantia BC: radiantta A
86 placidos A (?)C: placidas B
87 Latonae Phoebe C: Latonaephebe B: Lato=e pheebe A: sol B^{gl} *sub.* heia AB: eia C
88 pictamque A^2C: pictumque AB

suspende ex umeris, sint aurea tela sagittae;
candida puniceis aptentur crura cothurnis;
sit chlamys aurato multum subtegmine lusa
conrugesque sinus gemmatis balteus artet
nexibus; inplicitos cohibe diademate crines.
tecum Naiades faciles uiridique iuuenta
pubentes Dryades Nymphaeque, unde amnibus umor,
adsint, et docilis decantet Oreadas Echo.
duc age, diua, tuum frondosa per auia uatem:
te sequimur, tu pande domos et lustra ferarum.
huc igitur mecum, quisquis percussus amore
uenandi damnas lites auidosque tumultus
ciuilesque fugis strepitus bellique fragores
nec praedas auido sectaris gurgite ponti.
principio tibi cura canum non segnis ab anno
incipiat primo, cum Ianus, temporis auctor,
pandit inocciduum bis senis mensibus aeuum.
elige tunc cursu facilem facilemque recursu,
seu Lacedaemonio natam seu rure Molosso,
non humili de gente canem. sit cruribus altis,
sit rigidis, multamque trahat sub pectore lato
costarum sub fine decenter prona carinam,

89 humeris *codd.* sint AB (*sup.*)C: sunt B
90 cothurnis C: coturnis AB
91 chlamys C: chlamis A: clamis B subtegmine BC: subtemine A lusa B: luso AC
92 conrugesque AC: corrugesque B: correctos B^{gl} *sup.* gemmatis ABC: gemmatus A^2 artet AB: arctet C
93 implicitos AC: implicatos B diademate AC: deademate B
94 naiades C: naides AB: desil uarum B^{gl} *sup.* faciles A^2C: facile B: facilem A
95 Dryades AC: driades B: deflu minum B^{gl} *sup.* nymphaeque A^2C: nympheque AB amnibus AC: anibus B umor A: humor ABC
96 docilis AC: dociles A^2B decantet C: dicant AB oreadas *ed. Aldina secunda*: oreades *codd.*
98 domos C: dolos A: solos B
99 mecum A^2C: metum AB
100 damnas AB: dānas *ex* damas C auidosque *codd.*: pauidosque *uel* rabidosque *Ulitius*: rabidosque *Baehrens*: rapidosque *Postgate*: subitosque *Martin*
101 strepitus A^2BC: strepidus A
102 praedas AC: predas B auido AC: auide B: auidus *Ulitius*
103 segnis ab anno AC: signis abanni B
104 ianus AC: iaiis B: sanus *ed. Aldina secunda* auctor AB: author C
105 aeuum C *in ras.*: annum C *sub. ras.*
107 lacedaemonio A: lacedemonio BC natam *ed. Aldina secunda*: natum *codd.* molosso AC: moloso B
109 rigidis AC: rigidus B trahat *codd.*: gerat *ed. Aldina secunda*
110 carinam: dorsum B^{gl} *sup.*

quae sensim rursus sicca se colligat aluo,
renibus ampla satis ualidis diductaque coxas,
cuique nimis molles fluitent in cursibus aures.
huic parilem submitte marem, sic omnia magnum,
dum superant uires, dum laeto flore iuuentas
corporis et uenis primaeui sanguis abundat.
namque graues morbi subeunt segnisque senectus,
inualidamque dabunt non firmo robore prolem.
sed diuersa magis feturae conuenit aetas:
tu bis uicenis plenum iam mensibus acrem
in uenerem permitte marem; sit femina, binos
quae tulerit soles. haec optima cura iugandi.
mox cum se bina formarit lampade Phoebe
ex quo passa marem genitalia uiscera turgent,
fecundos aperit partus matura grauedo,
continuo largaque uides strepere omnia prole.
sed, quamuis auidus, primos contemnere partus
malueris; mox non omnes nutrire minores.
nam tibi si placitum populosos pascere fetus,
iam macie tenues sucique uidebis inanes
pugnantesque diu, quisnam prior ubera lambat,
distrahere inualidam lassato uiscere matrem.
sin uero haec cura est, melior ne forte necetur

112 diductaque *Logus*: deductaque *codd.*
114 submitte C: summitte A: sumite B   sic omnia magnum C: siconĩa magnum A: sicoma magnum B
115 laeto AC: loeto B   iuuentas AC: iuuenta B: iuuentus *ed. Aldina secunda*
116 primaeui C: primaeuis A: primae uis B: primaeuus A^2 abundat AC: habundat B
118 non firmo ABC: infirmo B^{gl} *sup.*   robore AC: robure B
119 sed diuersa AC: sidiuersa B   feturae A^2: feture A: foeturae B: faeturae C
120 acrem AC: aerem B (uelocẽ B^{gl} *in mg.*)
121 permitte AC: ꝑmitte B   femina A: faemina B: foemina C
122 Quae AC: que B   soles *codd.*: annos B^{gl} *sup.*   iugandi AB: iugandis C   *hic in codicibus sequuntur uu.* 224-230 *quos traiecit Haupt, Schradero uiam praemonstrante*
123 se bina AC: sebina B   formarit *codd.*: formauit *Burman*: renouarit *Heinsius*   lampade AC: lãphade B   phoebe AC: phoebae A^2: phebe B: luna B^{gl} *sup.*
125 fecundos AB: foecundos C
126 strepere AC: strepae B
127 sed AB: sunt C   contemnere C: contempnere A: contemp nere B
128 nutrire *codd.*: uel B^{gl} *sup.*
129 placitum *codd.*: sb ÷ B^{gl} *sup.*   pascere *ex* poscere C   fetus A : faetus B : foetus C *in ras.* (*ex* partus?)
130 tenues AC: tenues (i *supra alt.* e)B   sucique A: succique BC   inanes AC: manes (i *supra* m) B
131 quisnam *ed. Aldina secunda*: quisnon A: quis non BC: qui non B *sup.*   ubera AB: hubera C
133 uero AC: autem B   cura est AC: cura tibi est B

abdaturue domo, catulosque probare uoluntas,
quis nondum gressus stabiles neque lumina passa
luciferum uidere iubar, quae prodidit usus
percipe et intrepidus spectatis annue dictis.
pondere nam catuli poteris perpendere uires
corporibusque leues grauibus praenoscere cursu.
quin et flammato ducatur linea longe
circuitu signetque habilem uapor igneus orbem,
inpune ut medio possis consistere circo:
huc omnes catuli, huc indiscreta feratur
turba: dabit mater partus examen, honestos
iudicio natos seruans trepidoque periclo.
nam postquam conclusa uidet sua germina flammis,
continuo saltu transcendens feruida zonae
uincla, rapit rictu primum portatque cubili,
mox alium, mox deinde alium. sic conscia mater
segregat egregiam subolem uirtutis amore.
hos igitur genetrice simul iam uere sereno
molli pasce sero (passim nam lactis abundans)
tempus adest, albent plenis et ouilia mulctris),
interdumque cibo cererem cum lacte ministra,
fortibus ut sucis teneras conplere medullas
possint et ualidas iam tunc promittere uires.
 sed postquam Phoebus candentem feruidus axem

134 Abdaturue *ex* Abdaturque C
135 quis pro quibus B^{gl} *sup.* gressus AB: gressu C stabiles AC: stabilis A^{2}B (est *sup.*) lumina AB^{2}C: lumine B passa AB^{2}C: passo B: matura ł aperto B *in mg.*
137 annue AB: adnue C
138 poteris AC: poteres B
139 corporibusque A^{2}C: corporibus AB cursu AC: cursus B
141 circuitu *uel* circuita signetque C: circuitusign& A: circuitus igne & B
142 inpune B: impune AC ut *Johnson*: in *codd.* medio *in ras.* C, medios *sub ras.* possis: sb ut B^{gl} *sup.*
143 indiscreta AC: indiscraeta B
144 examen AC: exam. B: examine *ed. Aldina secunda*: iudicium B^{gl} *sup.*
145 iudicio AC: indicio B: exitio *Scaliger* trepidoque *codd.*: trepidosque *Baehrens*: trepidansque *Burman*
146 conclusa BC: conclausa A germina AC: gremina B: filios B^{gl} *sup.*
147 saltu transcendens AC: salturans cendens B zonae: circuli ignei B^{gl} *in mg.*
148 uincla A^{2}BC: uinda A portatque AC: port&que B
150 subolem AC: sobolem A^{2}B
151 genetrice A: genitrice BC
152 lactis *in ras.* C, nactis (?) *sub. ras.* abundans AC: habundans B
154 cibo AB: cibo *ex* cibi C: cibos *Heinsius*: nouo *Baehrens*: ultro *Damsté*
155 sucis AB: succis C
157 sed AB: sunt C

contigerit tardasque uias Cancrique morantis
sidus init, tunc consuetam minuisse saginam
profuerit tenuesque magis retinere cibatus,
ne grauis articulos deprauet pondere moles.
nam tum membrorum nexus nodosque relaxant
infirmosque pedes et crura natantia ponunt,
tunc etiam niueis armantur dentibus ora.
sed neque conclusos teneas neque uincula collo
inpatiens circumdederis noceasque futuris
cursibus inprudens. catulis nam saepe remotis
aut uexare trabes, laceras aut pandere ualuas
mens erit, et teneros torquent conatibus artus
obtunduntue nouos adroso robore dentes
aut teneros duris inpingunt postibus ungues;
mox cum iam ualidis insistere cruribus aetas
passa, quater binos uoluens ab origine menses,
inlaesis catulos spectauerit undique membris,
tunc rursus miscere sero Cerealia dona
conueniet fortemque dari de frugibus escam.
libera tunc primum consuescant colla ligari
concordes et ferre gradus clausique teneri.
iam cum bis denos Phoebe reparauerit ortus,
incipe non longo catulos producere cursu,
sed paruae uallis spatio saeptoue nouali.

158 morantis AC: morantes B
161 ne BC: nec A deprauet C: degrauet AB: regrauet A^2 pondere AC: podere B moles *codd.*: molles *ed. Aldina secunda*: canis B^{gl} *sup.*
162 tum *codd.*: cum *ed. Aldina secunda*
163 infirmosque A^{2}BC: infirmesque A natantia AC: nutantia A^2 (*s.c.*)B
165 conclusos C: conclausos AB
166 inpatiens B: impatiens AC circumdederis A: circum dederis C: circumderis B
167 inprudens AB: imprudens C
168 uexare& rabes A: uexere trabes C: uex & rabies B pandere *codd.*: mandere *Heinsius* ualuas C: uuluas AB
170 nouos BC: notos *ex* nouos A^1, h *sup. ras.* A^2
171 inpingunt *codd.*: infringunt *Heinsius*: infigunt *Johnson*
172 cum iam *ed. Aldina secunda*: iam cum *codd.*
173 passa sƀ ÷ B^{gl} *sup.*
174 spectauerit *Johnson*: spectaueris ABC: spectaberis A^2: spectaris *Tross*
175 miscere AC: miserere B cerealia: frumentalia B^{gl} *sup.*
176 dari AC: dare B escam A: aescam A^{2}BC
179 Phoebe reparauerit C: phoebaereparauerit A: phereparauerit B
180 catulos A^{1}BC: catulus A
181 sed *codd.*: seu *Tross* paruae A^{2}C: parue AB saeptoue nouali C: saepto ueno uali A: septoq; nouali B

his leporem praemitte manu, non uiribus aequis
nec cursus uirtute parem, sed tarda trahentem
membra, queant iam nunc faciles ut sumere praedas.
nec semel indulge catulis moderamina cursus,
sed donec ualidos etiam praeuertere suescant
exerceto diu, uenandi munera cogens
discere et emeritae laudem uirtutis amare.
nec non consuetae norint hortamina uocis,
seu cursu reuocent, iubeant seu tendere cursus.
quin etiam docti uictam contingere praedam
exanimare uelint tantum, non carpere sumptam.
sic tibi ueloces catulos reparare memento
semper et in paruos iterum protendere curas.
nam tristes morbi, scabies et sordida uenis
saepe uenit multamque canes discrimine nullo
dant stragem: tu sollicitos inpende labores
et sortire gregem suffecta prole quotannis.
quin acidos Bacchi latices Tritonide oliua
admiscere decet catulosque canesque maritas
unguere profuerit tepidoque ostendere soli,
auribus et tineas candenti pellere cultro.
est etiam canibus rabies letale periclum.
quod seu caelesti corrupto sidere manat,
cum segnes radios tristi iaculatur ab aethra

182 praemitte A: praemite B: premitte C manu AC: manū B
183 sed AC: s& B
184 sumere C: summere AB
185 nec C: ne AB moderamina *Heinsius*: moderamine *codd.*
186 ualidos: lepores B^{gl} *sup.*
187 munera *Ulitius*: munere, AC *sic interpunxit Postgate*: numere B
190 cursu *Heinsius*: cursus *codd.* reuocent, iubeant *codd.*: reuoces iubeas *Heinsius*
191 quin AC: quam B: ante B^{gl} *sup.*
192 exanimare AC: examinare B carpere sumptam AC: carperae suptam B
193 sic AB (*sub.*) C: sit B
195 tristes A: tristis C: triscis B morbi scabies BC: morbis cabies A
196 saepe uenit AC: sepeuenit B canes *codd.*: cani *Burman*: canum *Damsté*
197 dant *codd.*: dat *Burman* sollicitos AC: sollixitos B inpende AB: impende C
198 suffecta AB: subfecta C quotannis AB: quot annis C
199 acidos AC: occidos B Tritonide oliua *ed. Aldina secunda*: Tritonide oliuo AC: Tritoni deo liuo B: Tritonide pingui *uel* dulci *Housman*: Tritonide olenti *H. Schenkl*: *fortasse* leui *Postgate*
200 maritas: feminas B^{gl} *sup.*
201 unguere AC: ungere B tepidoque *ex* tepidos C
202 tineas C: tinias AB candenti A^2BC: candendi A
203 la & ale (o *supra pr.* a m^2)A: loe tale B: lethale C
204 caelesti AB: coelesti C manat BC: manant A
205 iaculatur AB: iaculantur C aethra ABC: aethrae A^2

Phoebus et adtonito pallens caput exserit orbe,
seu magis, ignicomi candentia terga Leonis
cum quatit, hoc canibus blandis inuiscerat aestus,
exhalat seu terra sinu, seu noxius aer
causa mali, seu cum gelidus non sufficit umor
torrida per uenas concrescunt semina flammae:
quicquid id est, imas agitat sub corde medullas
inque feros rictus nigro spumante ueneno
prosilit, insanos cogens infigere morsus.
disce igitur potus medicos curamque salubrem.
tunc uirosa tibi sumes multumque domabis
castorea, adtritu silicis lentescere cogens;
ex ebore huc trito puluis sectoue feratur,
admiscensque diu facies concrescere utrumque:
mox lactis liquidos sensim superadde fluores,
ut non cunctantes haustus infundere cornu
inserto possis Furiasque repellere tristes
atque iterum blandas canibus componere mentes.
  sed non Spartanos tantum tantumue Molossos
pascendum catulos: diuisa Britannia mittit
ueloces nostrique orbis uenatibus aptos.
nec tibi Pannonicae stirpis temnatur origo,
nec quorum proles de sanguine manat Hibero.
quin etiam siccae Libyes in finibus acres
gignuntur catuli, quorum non spreueris usum.

206 adtonito B: attonito AC   exserit A: exerit BC   orbe *codd.*: orbi *Barth*: ore *Burman*
207 ignicomi AC: ignocomi *ex* ignocomis B   candentia AC: cadentia B
208 hoc *codd.*: hos *Scaliger*
209 seu: cum B^{gl} *sup.*   sinu *Scaliger*: sinus *codd.*:   seu noxius AC: sue noxius B
210 umor A: humor A^{2}BC   gelidus *ex* gelidos C
211 concrescunt *codd.*: crudescunt *uel* inolescunt *Heinsius*   semina A^{2}BC: semine A
212 id est imas A^{2}C: id: imas A: & audimas B (c *sup.*)
215 medicos AB^{2}C: medicus AB
216 sumes AC: sumas B   domabis AC: donabis B
217 castorea: genera medicinae B^{gl} *in mg.*   adtritu *ex* autritu (?) C: attritu AB^1: atritu B   silicis AC: scilicis B
218 ex ebore AC: exebreo B: nom̄ hol*t*ris B^{gl} *sup.*   sectoue feratur AC: secto ueferatur B
219 facies AC: faties B
220 fluores AB^{1}C: fluros B
222 possis AC: posis B
223 blandas *codd.*: blandis *Enk*   *uu.* 224-230 *post* 122 *in codicibus*
224 spartanos C: partanos A: parthanos A^{2}B   molossos A^{2}C: molosos AB
227 pannonicae: A^{2}BC: pannonice A   stirpis AC: stripis B   temnatur C: tempnatur AB
228 manat hibero AC: manathi-bero (ti *supra lin.*) B: ł hiberno B^{gl} *in mg.*
229 Libyes *ed. Aldina secunda*: libies A: libiaes B: lybies C: affrice B^{gl} *sup.*
230 gignuntur AC: giruntur (ł cinguntur *supra lin.*) B

quin et Tuscorum non est extrema uoluptas
saepe canum. sit forma illis licet obsita uillo
dissimilesque habeant catulis uelocibus artus,
haud tamen iniucunda dabunt tibi munera praedae,
namque et odorato noscunt uestigia prato
atque etiam leporum secreta cubilia monstrant.
horum animos moresque simul naresque sagaces
mox referam; nunc omnis adhuc narranda supellex
uenandi cultusque mihi dicendus equorum.
  cornipedes igitur lectos det Graecia nobis
Cappadocumque notas referat generosa propago
†armata† et palmas superet grex omnis auorum.
illis ampla satis leui sunt aequora dorso
inmodicumque latus paruaeque ingentibus alui,
ardua frons auresque agiles capitisque decori
altus honos oculique uago splendore micantes;
plurima se ualidos ceruix resupinat in armos;
fumant umentes calida de nare uapores,
nec pes offficium standi tenet, ungula terram

231 Tuscorum AB: Thuscorum C extrema *codd.*: externa *Wight Duff* uoluptas AC: uolunptas B
232 forma A (ē *supra lin.* A²)C: froma B uillo A²BC: uallo A
234 iniucunda *ed. Aldina secunda*: iniocunda *codd.* praedae A²B: praeda AC
235 odorato AC: hodorato B
236 atque A²BC: adque A cubilia AC: conabula B
237 horum AC: honorum B
238 supellex A²BC: suppellex A: subpellex B² *in mg.*
239 equorum AC: aequorum B
240 Graecia C: gratia AB
242 armata et palmas superet grex omnis *Postgate*: armata et palmas nuper grex omnis *codd., prob. E. Liénard*: armata et palmis superat grex omnis *Ulitius*: armata ut palmis superat grex omnis *Stern*: harmataque et palmas nuper grex omnis *Wernsdorf*: armenti et palmas numeret grex omnis *Gronouius*: praemiaque et palmas superet grex omnis *Martin*: ambiat et palmas superat grex omnis *Ulitius*: Sarmatiae *uel* Marmaricae *uel* Aemathiae et palmae cui par grex omnis *Heinsius*: Aemathiae palmas superat grex omnis *E. Swartius*: Sarmatorum (*sic*) *L. Hermann*: Martius et palmas superans grex omnis *Burman*: Sarmatiae palmas superet grex omnis *Eden*: Argaea et palmae nuper grex omnis *J. Gothofredus*: firmata et palamas superet grex omnis *Verdière*: maternos. palmas numerat Epeiros *Barth*: forma sat; et palmas superat grex omnis *Barth*: Marte det et palmas nupert grex omnis *ed. Germanica Barthii unde* Marte decet palmas grex nuperus omnis *Barth* *obelos adfixit Williams*
243 leui A: laeui C: leuis B aequora dorso AC: equorā dorsi B
244 inmodicumque A²BC: inmodicum A paruaeque AC: paruique A²: prauisque B ingentibus alui AC: ingenibus aluis B
245 capitisque decori *Baehrens*: capitique decoro C: capitisque decoris A: captuque decoris B
246 oculique A²BC: oculisque A splendore AC: spendore B
247 se C: seu A²B: s=e A
248 umentes AB: humentes A²C

crebra ferit uirtusque artus animosa fatigat
quin etiam gens ampla iacet trans ardua Calpes
culmina, cornipedum late fecunda proborum.
namque ualent longos pratis intendere cursus,
nec minor est illis Graio quam in corpore forma;
nec non terribiles spirabile flumen anheli
prouoluunt flatus et lumina uiuida torquent
hinnitusque cient tremuli frenisque repugnant,
nec segnes mulcent aures, nec crure quiescunt.
sit tibi praeterea sonipes, Maurusia tellus
quem mittit (modo sit gentili sanguine firmus)
quemque coloratus Mazax deserta per arua
pauit et assiduos docuit tolerare labores.
nec pigeat, quod turpe caput, deformis et aluus
est ollis quodque infrenes, quod liber uterque,
quodque iubis pronos ceruix diuerberat armos.
nam flecti facilis lasciuaque colla secutus
paret in obsequium lentae moderamine uirgae:
uerbera sunt praecepta fugae, sunt uerbera freni.
quin et promissi spatiosa per aequora campi
cursibus adquirunt commoto sanguine uires
paulatimque auidos comites post terga relinquunt.
haud secus, effusis Nerei per caerula uentis,

250 uirtusque AC: uirtutisque B
251 calpes: pro nomen montis B^{gl} *in mg.*
252 cornipedum AC: cornupedum B   late AC: latę B   fecunda A: foecunda C: sęcunda B
253 pratis AC: par this B   intendere C: incendere AB   cursus AC: currus B
255 terribiles spirabile AC: terribilis spiritalę B   flumen *ed. Germanica Barthii*: numen *codd.*: lumen *Ulitius*: flamen *Verdière*
256 flatus AC: saltus B
258 nec segnes A^{1}BC: haec segnes A
259 maurusia tellus C: maurus iatellus A: macrus tellus B
261 coloratus A^{2}C: coloratur AB   Mazax *codd.*: pro gentis B^{gl} *sup.*
262 assiduos *codd.*
263 caput A^{2}BC: capud A
264 infrenes C: infren-es (i *eraso ut uid.*)A: fre nies B   liber uterque AC: uterque (*om.* liber)B: libera torque (*sc.* ceruix) *Damsté*
265 quodque AC: quod B   iubis pronos...armos *codd.*: iubas pronis...armis *Gronovius* diuerberat A^2: deuerberat AB: diuerberet C
266 lasciuaque AC: lasciuiaque B   secutus *codd.*: solutus *Burman*
267 lentae A^{2}C: lente A: legentę B
268 fugae A^{2}C: fuge AB
269 promissi AC: promisi B: permissi *Heinsius*: longi B^{gl} *sup.*
271 terga AC: terga t *sup. add.* B^1 relinquunt AC: relingunt B
272 nerei A^{2}C: nerie B: nere *ex* neri A   caerula AC: cerula B

cum se Threicius Boreas superextulit antro
stridentique sono uastas exterruit undas,
omnia turbato cesserunt flamina ponto:
ipse super fluctus spumanti murmure feruens
conspicuum pelago caput eminet: omnis euntem
Nereidum mirata suo stupet aequore turba.
  horum tarda uenit longi fiducia cursus,
his etiam emerito uigor est iuuenalis in aeuo.
nam quaecumque suis uirtus bene floruit annis,
non prius est animo quam corpore passa ruinam.
pasce igitur sub uere nouo farragine molli
cornipedes uenamque feri ueteresque labores
effluere aspecta nigri cum labe cruoris.
mox laetae redeunt in pectora fortia uires
et nitidos artus distento robore firmant;
mox sanguis uenis melior calet, ire uiarum
longa uolunt latumque fuga consumere campum.
inde ubi pubentes calamos durauerit aestas
lactentesque urens herbas siccauerit omnem
messibus umorem culmosque armarit aristis
hordea tum paleasque leues praebere memento:
puluere quin etiam puras secernere fruges

273 threicius AC: threitius B
275 cesserunt AB: cęsserunt C flamina AC: flumina B
276 super fluctus *codd.*: pater fluctus (*id est Neptunus*) *Baehrens* murmure *codd.*: marmore *Heinsius*
277 conspicuum pelago A^{2}BC: conspicum pelato A eminet AC: ęminet B
278 Nereidum C: Naidum AB mirata *in ras.*C, *sub ras.* siq...(?) stupet *codd.*: super *Burman*
279 *uersum om.* B
280 emerito uigor AC: emorito uirgo B iuuenalis AB: iuuenilis C
281 nam quaecumque A^{2}: nam quecumque AB: nam quęcunque C
282 passa *ed. Aldina secunda*: posse *codd.*
283 uere AC: uęre B farragine AC: feuragine B
284 cornipedes A^{2}BC: Carni pedes A labores *codd.*: uapores *Heinsius*
285 effluere AC: efflue B aspecta *codd.* labe *codd.*: tabe *Barth*
286 laetae A^{2}: laete BC: lete A
287 robore AC: robure B firmant *Heinsius*: formant *codd.*
288 sanguis AB: sangnuis C, *sed corr.* calet ire BC: ca l& ire A
289 uolunt *codd.*: ualent *Tross* consumere AC: consummere B
290 inde ubi AC: indubi B
291 lactentesque AB: lactantesque C: lactantesquę A^{2} urens herbas A: urens hęrbas C: uirens haerbas B
292 messibus AB: mensibus C umorem AB: humorem A^{2}C culmosque *Martin*: culmisque *ed. Aldina secunda*: culmusque *codd.* armarit AC: arma rit (ue. *sup.*) B: aptarit *Wight Duff* aristis *Martin*: aristas AB *in mg.* C: aestas B
293 hordea AB: ordea C paleasque A^{2}BC: palleasque A leues AC: leuaes B
294 puras secernere AC: purasse cernere B

cura sit atque toros manibus percurrere equorum,
gaudeat ut plausu sonipes laetumque relaxet
corpus et altores rapiat per uiscera sucos.
id curent famuli comitumque animosa iuuentus.
  nec non et casses idem uenatibus aptos
atque plagas longoque meantia retia tractu
addiscant raris semper contexere nodis
et seruare modum maculis linoque tenaci.
linea quin etiam, magnos circumdare saltus
quae possit uolucresque metu concludere praedas,
digerat innexas non una ex alite pinnas.
namque ursos magnosque sues ceruosque fugaces
et uulpes acresque lupos ceu fulgura caeli
terrificant linique uetant transcendere saeptum.
has igitur uario semper fucare ueneno
curabis niueisque alios miscere colores
alternosque metus subtegmine tendere longo.
dat tibi pinnarum terrentia milia uultur,
dat Libye, magnarum auium fecunda creatrix,
dantque grues cycnique senes et candidus anser,
dant quae fluminibus crassisque paludibus errant
pellitosque pedes stagnanti gurgite tingunt.
hinc mage puniceas natiuo munere sumes:
namque illic sine fine greges florentibus alis
inuenies auium suauique rubescere luto

295 atque AC: adque B   toros manibus A (*in ras.*) C: totos manibus A^2: toto scenibus B   percurrere AC: percurre B
296 plausu C: plauso AB   laetumque AC: letumque B
297 uiscera sucos AC: uiscere succos B: aquas B^{gl} *sup.*
298 comitumque AC: commitumque B
299 idem A: iidem C: hisdem B
300 retia AC: recia B
301 addiscant AC: atdiscant B   contexere AC: contraxere B: stringere B^{gl} *sup.*
303 linea AC: linaea *ex* llnaea B
305 pinnas ABC: pennas A^2
307 fulgura BC: fulgora A   caeli AB: coeli C
308 Terrificant *ex* terrificant C   saeptum *Baehrens*: septum *codd.*
310 curabis *Haupt*: cura tibi *codd.*: sb sit B^{gl} *sup.*: curato *uel* curabunt *Haupt*: curam athibe *Lachmann*
311 subtegmine *codd.*: subtegmina *ed. Aldina secunda*   tendere *Ulitius*: tempore *codd.*
312 dat AB: dant C   milia AB: millia C
313 libye A: libię B: lybie C: libyę A^2 fecunda AB: foecunda C   *uersum post* 316 *traiecit Ulitius*
314 grues AC: gruues B   Cycnique C: cicnique A: cignique A^2B   anser AC: anscer B
315 dant quae AC: dantq; B
317 hinc mage AC: huic magne B (magis *sup.*)   munere *codd.*: murice *Barth et Heinsius*
319 luto AC: lutho C

et sparsos passim tergo uernare colores.
his ita dispositis hiemis sub tempus aquosae
incipe ueloces catulos inmittere pratis,
incipe cornipedes latos agitare per agros.
uenemur dum mane nouum, dum mollia prata
nocturnis calcata feris uestigia seruant.

320 uernare *codd.*: uenare *ed. Aldina secunda*
322 pratis AC: partis B
324 mollia AC: molia B
325 seruant AC: ser uant B

FINIT. M AURELII NEME/SIANI KARTAGINIENSIS/CYNEGETI ÇON A
VERSUS CODICIS. CCC. XX. V. AUT̄ RECTE NUMERO RIMANT~ B
FINIT M. AVRELII/NEMESIANI/KARTHAGINENSIS/CYNEGETICON C

COMMENTARIES

COMMENTARY ON THE ECLOGUES

I

1. tibi: Nem. varies in his scansion of *tibi.* The second syllable is long here and at 1.21; 1.43; 1.56; 1.81 and *Cyn.* 216, but short in the remaining 16 cases.

2. immunia: This line caused difficulty to earlier editors because *resonant tua* in H and many of the V manuscripts does not agree with *u.* 8: it is clearly still early in the morning and therefore the cicadas would not yet have begun to sing. It was a commonplace among the poets that the cicada sings during the heat of the day when men and animals rest (Hesiod *Op.* 584; *Scut.* 396; Theoc. 16.94; Virgil *Buc.* 2.13; *Culex 153).* GA's reading *immunia,* of which the earlier editors were not aware, gives us the sense which the context requires. *resonant tua* seems to be a conjecture from Virgil *Buc.* 2.12.

3. sub: Barth explains *sub harundine,* "ad modos fistulae." Cf. *Copa* 2, *Crispum sub crotalo docta mouere latus. sub* is a Grecism, imitating the use of ὑπό of accompanying music. Volpilhac (p. 64, n. 41) compares Virgil *Aen.* 12.180, a quite different use of *sub.*

8. primi...clementia solis: Other examples of the phrase *clementia solis* seem to be lacking. *clementia* is usually used of the sky, as at Col. 4.23.1 *mitis ac temperata...caeli clementia,* or of the weather, as at Plin. *epist.* 5.6.4 *aestatis mira clementia. sol* could be used here in one of two senses, "sunshine," as at Cic. *Or.* 2.14.60 *cum in sole ambulem,* or in the sense of "a time of day," as at Juv. 2.133 *primo sole.* Thus the phrase *primi clementia solis* could mean either "the mildness of the early sunshine," or "the mildness of the early morning."

9. Timetas: Haupt (*Opuscula* I, p. 399) prefers the spelling *Thymoetas* and Wendel ("De Nominibus Bucolicis," *Jahrbücher für klass. philol. Suppl.* 26, 61) supports him, comparing Virgil *Aen.* 12.364, where, however, the name is *Thymoetes,* not *Thymoetas,* and he is not a bucolic character. I can find no example of either *Timetas* or *Thymoetas,* but as the spelling *Timetas* is found here in N^{2}AH and in the title in other manuscripts, I have preferred this form, although Haupt may well be correct. Korzeniewski (p. 111 of his edition) considers that *Timetas* derives either from τιμητής or τιμᾶν, comparing *u.* 22 *honoratos, u.* 70 *honos,* but these explanations seem to me very far-fetched.

11. uiximus: "(once) I enjoyed life to the full" (as opposed to simply having existed), cf. Cic. *Q. Fr.* 3.1.4.12 *quod me cohortaris ad ambitionem et ad laborem, faciam quidem: sed quando uiuemus?* Hor. *Carm.* 3.29.41-5 *ille potens*

sui / laetusque deget, cui licet in diem / dixisse uixi: cras uel atra / nube polum Pater occupato / uel sole puro and Hier. *epist.* 22.29 *rebus tuis utere, et uiue dum uiues. diximus* could only mean "sing" and would therefore add nothing to the line.

et calamis uersus cantauimus: This, the reading of asuv³, is accepted by most editors. Barth conjectures *et calamo et uersu* from *calamo uersu*, which he claims to have found in an old edition now untraceable, but this conjecture makes poor sense and would give us a line with only a fourth foot spondaic caesura, for which there is no parallel in Nem. Baehrens conjectures *et calamis et uersum aptauimus*, no doubt working from NGA's unmetrical reading *et calamis et uersu* and possibly also thinking of Prop. 3.3.35 *carmina neruis aptat*, but this again gives poor sense and, as Magnus points out (*Ph.W.* 26 (1882), 813), the second *et* is superfluous and *cantauimus* quite satisfactory. Baehrens does not give any reason for his conjecture and it is strange that he did not adopt *et calamis uersus* when he was aware of this reading. The second *et* in NGA possibly came in from *u.* 13. Heinsius conjectures *mandauimus* although it is not clear what he would read with it, but a phrase such as *mandari uersibus* (Cic. *Arch.* 20) is no parallel for *calamis mandare*, since the former reference is to written verse, and here we are dealing with "singing," as *calamis* tells us. *cantauimus* is, in any case, in no need of emendation.

12. ludebat: Owen on Ovid *Trist.* 2.491 comments, "ludere is used of the lighter forms of verse contrasted with the serious epic, tragic and didactic poetry. Thus it means to write pastorals (Verg. *Buc.* 1.10, *Geor.* 4.565), lyrics (Hor. *Carm.* 1.32.2) satires (Hor. *Sat.* 1.10.37, cf. 4.139), love elegies (*Am.* 3.1.27, *Fast.* 4.9, *Trist.* 1.9.61, 3.2.5, 5.1.7), epigrams (Mart. 7.12.9)."

For the construction *ludere amores* cf. Virgil *Geor.* 4.565 *carmina...lusi* and Ovid *Trist.* 1.9.61 *lusum...carmen.*

Volpilhac compares Lucr. 4.101, Ovid *Met.* 13.737 and Tib. 1.2.89, but the meaning in each case is "mock", which would be impossible here.

13. tepuere: This, the reading of N, seems to me to give better sense than HV's *stupuere*, cf. Lucan 4.284 *paulatim fugit ira ferox mentesque tepescunt.*

sub: For this use of *sub*, "under the effects of", cf, Ovid *Met.* 5.62 *sub uulnere.*

15. sonant: Barth and Burman both favour *sonent*, but as Beck points out, this would be inconsistent with what follows: Timetas has recently been victorious in a competition and would therefore already be much talked-of at the time Tityrus is speaking.

15-6. carmine uictor/ risisti: NGajpasu²v³z read *carmina*, which would have to be taken as accusative of respect, but would be rather confusing so close to the other accusatives after *risisti*, and there appear to be no parallels for such

an expression as *carmina uictor*. I can see no reason to read *raucos/ uicisti* with Maehly.

16. dissona: This word occurs again at 3.10. It is not found in Horace, Virgil or Ovid, but occurs in later poets such as Lucan, Statius, Claudian and Prudentius. It is found in poetry used of music only in Nem.

flamina: Barth prefers to read *carmina* here, but Beck rightly compares Hor. *Carm.* 3.19.19 *flamina tibiae. carmina* was probably introduced under the influence of *carmino* above.

18. audierat: Pluperfect for imperfect, see *K-S* (1, pp. 140-1).

20. secreti: Maehly (*Der Oedipus Coloneus des Sophocles*, Basle 1868) reads *siderei* here, comparing *uu.* 39-40, but *secreti* is quite satisfactory, cf. Hor. *Ep.* 16.63 *Iuppiter illa piae secreuit litora genti* and Hor. *Carm.* 2.13.23 *sedesque discretas piorum.* These two passages also support the reading here of *piorum.*

21. gratia uiuit: *uiuo* is used with an abstract subject also at Ovid *Met.* 12.617 (*gloria*); *A.A.* 2.101 (*amor*); *Trist.* 5.14.39 (*fama*); Stat. *Theb.* 11.714 (*libertas* and *spes*); *Theb.* 12.441 (*odia*); Lucan 10.188-9 (*uirtus* and *amor*). Cf. also Virgil *Aen.* 7.401-2.

uiuit: L. Castiglioni ("Due note alle Bucoliche di Calpurnio e Nemesiano," *Studi in Onore Gino Funaioli*, Rome 1955, p. 20) objects to *uiuit*, saying, "Di *uiuere*, *uigere* nel senso di '*durare*' nessuno, credo, ha mai fatto questione," and therefore conjectures *uiui*, justifying it by saying, "Il punto sul quale si concentra il pensiero del poeta è Melibeo defunto e il ricordo di lui strappato alla realtà presente: è schietta esigenza poetica quella che richiami al ricordo di lui vivo, più e meglio che non alla sopravvivenza del ricordo," and compares Virgil *Aen.* 6.653.

Castiglioni's objections to the reading of the manuscripts seem to me to be trifling; it is clear from the parallels I have quoted above that *uiuere* was used in the sense of *durare* (see also Lewis and Short p. 2001 *uiuo* C2). *uiuit* also makes better sense than *uiui* — it is the fact that they still feel affection towards Meliboeus that causes them to praise him now, not simply that they respected him when he was alive.

25. Oeagrius: V's *modulatibus* and *modulantibus* are either conjectures after the uncommon adjective had become corrupt, or conscious attempts to continue the balance of *carmine Phoebus, Pan calamis, fidibus Linus.* The insertion of *-que* after *fidibus* was then necessary to restore the metre.

26. totque: Burman (p. 723) explains the appearance of *atque* as having come from *otque* after the *t* of *totque* was absorbed by *concinerent. totque* emphasises the greatness of Meliboeus.

27. musam: *musa* is used here in the sense of "a piece of verse," as at Lucr.

4.589; Virgil *Buc.* 1.2 etc. NG read *laudem*, no doubt under the influence of *laudesque* above, but the repetition of *laus* in two consecutive lines would be inelegant.

28. This line has been lost from the V tradition and Maehly attributes its omission to *auena* (*u.* 27) and *amnem* (*u.* 28). See Housman's edition of Lucan (p. xix) for further examples of this type of omission. V's *quercus* (*u.* 29) is an attempt to restore the sense after *u.* 28 had been lost.

super haec: Understand "the glorious deeds of Meliboeus." *super* is used here as equivalent to *de*, in the sense of "concerning." It is often found in this sense governing the ablative, but as *LHS* say (2, p. 281), "in gleicher Bedeutung vereinzelt auch mit dem Akk. seit Tert. (z.B. *cult. fem.* 1, 1, 2 *sententia dei super sexum istum...*) and der Itala..., ferner z.B. bei Pallad..., in den Vitae patr. (3, 160 *super sermonem* = 5, 1, 16 *de*, gr. ἐπί), Alc. Avit..., Greg. Tur..." Heinsius conjectures the ablative *hoc* (*sc. sene*), the more common case when *super* is used as equivalent to *de.*

30.: Burman conjectures *foliis cantu (cantui) ne garrula pinus*, since Nem. says (u. 33) *tacet nemus*, and the two statements seem to him incompatible, because if the wind is blowing, not only the pine would be making a noise, but the other trees as well. But the pine need not be part of this *nemus* since at *u.* 31 Tityrus suggests that he and Timetas move away from the pines and it is probably to be assumed that they have done so by *u.* 33: pines tend to form their own forests and do not mingle much with other trees. Burman is in any case being hypercritical here: it is surely going too far to assume that by *tacet nemus omne* Timetas means that there is dead silence, without so much as a leaf stirring, but simply that their surroundings are peaceful. The pine seems to have been thought especially noisy by the ancients, cf. Ausonius *Epist.* 24.13f. (Schenkl's text); Claudian *De rapt. Proserpinae* 1.204f.; Terentianus Maurus 1980-1 (Septimius Severus), no doubt because of the rattling noises made by the pine cones in the wind. Titius's suggestion that *garrula* refers either to birdsong, or to the rustle of the leaves is clearly wrong, as these sounds could come from any tree.

32. subicit: "puts forth." *subicere* is used of plants also at Virgil *Buc.* 10.74 and Virgil *Geor.* 2.18f. Apsv^3 read *suggerit* which is perhaps a gloss. G and the majority of the manuscripts read *subigit* which is unmetrical and makes no sense. Baehrens, who regards G as the most reliable manuscript, conjectures *subrigit.*

33. nemus: Burman (p. 723) says that *genus* in ps can be defended, but does not do so; presumably he would understand *animantum.* Because of the common confusion between *pecus* and *nemus* in manuscripts, as at Ovid *Fast.* 3.71; Virgil *Geor.* 3.264 and *Aen.* 3.221, Burman suggests *pecus*, comparing

Hor. *Carm.* 1.2.7; Ovid *Met.* 13.821 and Calpurnius 1.37, and would adopt *pecus* if it had any manuscript authority. However, he seems to me wise to retain *nemus* here, because to read *pecus* would mean that *u.* 34 virtually repeated the same idea.

37. cantus: To read *calamos* here, with V and Baehrens, the word would have to be taken as meaning "song", and I cannot find a parallel for the use of *calamos* in this sense. *cantus* is more appropriate, cf. *Dirae* 50 *accipite has uoces. calamos* has possibly come in from another line, perhaps *u.* 25.

38. quietis: *quieti* is used of the dead also at *Anth. Lat.* 315.6.

40. mundoque fruuntur: This use of *mundus* in the sense of Elysium appears to be very rare. The only other examples in *TLL* (8.1638) are Rufin. *Orig. princ.* 2, 3, 6 p. 124, 7 and Rust. Help. *benef.* 137. To these must surely be added Manil. 1.771 *aetherios uiuunt annos mundoque fruuntur* which, as J. Hubaux (*Les thèmes bucoliques dans la poésie latine,* p. 244) suggests, Nem. must be echoing here. Cf. also Manil. 1.758 *dignataque nomina caelo* and Nem. 1.50 *caelo dignus.* Adelung considers that *mundo* means the earth and explains that although the pious dead are living in heaven, they still take an interest in what happens on earth, which seems to me very far-fetched, and would imply an extraordinary use of *frui.*

41. aduerte: A rare use of *aduerto* with the plain accusative, which is also found at Verro *L.L.* 10.46, Tac. *ann.* 14.4.3. Burman, because of the rarity of this use of *aduerto* would read *tu nostris aduerte modis* (*sc. mentem, oculos, aures* or *sim.*). He rightly adds, however, "nihil tamen temere mutem, quum huius aetatis scriptores audacius saepe locutiones ueteres nouauerint."

43. spectata: "respected." Burman reads *sperata* here, explaining "quia quisque sibi uouet diuturnitatem, uel quia Melibeo uouerant longam aetatem eius amici, ut sequentia *u.* 46 &c uidentur uelle" and compares the variants at Ovid *Met.* 14.652, but this use of *spectata,* he admits, is quite acceptable, cf. Silius 16.332 *longo sonipes spectatus in aeuo.*

45. circulus: For *circulus* of time cf. Seneca *Epist.* 1.12.6 *mensis artiore praecingitur circulo* and Porph. Hor. *Carm. Saec.* 21 *circulus temporum.*

47. carperet: The supporters of *pelleret* are in my opinion misguided. Keene translates "were hastening on" and Wernsdorf compares Calpurnius 5.121 *aestiuas impellit Noctifer horas,* but Meliboeus is dead, not ageing prematurely. Burman regards such a use of *pellere* as "duriter et sine exemplo", unless it has the same sense as *uita truditur,* as at Petronius 45 and elsewhere, and Beck approves of this theory. But Burman rightly doubts the acceptability of this expression.

If we possessed only V's reading, Glaeser's conjecture *uelleret* would be a very satisfactory solution to the problem, cf. Lucan 6.562 *illa* (i.e. *mors*) *genae florem primaeuo corpore uolsit.* However, NGAH read *carperet*, which must surely be the truth, cf. Seneca *Epist.* 120.18 *ad mortem dies extremus peruenit, accedit omnis, carpit nos illa, non corripit.* V's *pelleret* possibly comes from a gloss on *carperet, uelleret.*

si...carperet: Imperfect for pluperfect. *LHS* say (2, p. 321), "Die...Verwendung des Konj. Impf. statt Plqpf. ist bei volkstümlichen Autoren, wenigstens zum Teil, als Gräzismus zu werten, z.B. Vitae part. 5.15.39 *si responderem eis, inueniebar delectatus* nach ἐι ἀπεκρίθην...ηὑρισκόμην..., sonst, z.T. unter dem Einfluss der Klausel, als willkürlicher Wechsel, z.B. bei Tert. und Fulg." Here the use of imperfect for pluperfect seems to be due to metrical necessity, as at 2.75.

48. communis causa: Glaeser conjectures *communes*, but Leo rightly defends the reading of the manuscript, interpreting it thus: "καὶ τὸ κοινὸν πάθος οὐ κατέσχε τὰ τοιαῦτα ὀδύρματα." (Quoted by Giarratano *ad loc.*).

49. letali: Keene justifies Glaeser and Schenkl's retention of NG's *mortali* by saying (*CR* 26 (1912), 97-8), that the phrase *mortali frigore* means "the chill of death, such as mankind are (*sic*) liable to, a meaning which is more clearly defined by *lege hominum* in the following line and which may perhaps be illustrated by Calp. iv 139, where the term of life allotted to man *mortale* (*pensum*) is contrasted with the everlasting life of the gods (*perpetuo caelestia fila metallo*). The somewhat unfamiliar use of *mortali* would account for the change to *letali*. If the archetype had *letali*, it is hard to see why *mortali* should have ousted that word." A similar use of *mortalis* is found at Cic. *Phil.* 14.12.33 *mortalis condicio uitae* and this adjective is acceptable here, but I think it extremely probable that NG's *mortali* has come about under the influence of *mors* in *u.* 47. *TLL* (8 1513 45) also reads *mortali* here and says that it is used in the sense of "mortem imminentem praenuntians uel afferens, letalis," but this is inappropriate as Meliboeus is not dying but already dead. For HV's *letali* cf. Ovid *Met.* 2.611 *corpus inane animae frigus letale secutum est.* (Prud. *apoth.* 466; Sedul. *carm.* 3.36).

frigore: For *frigus* meaning "the chill of death," cf. Virgil *Aen.* 12.951 and Lucr. 4.924.

50. canente senecta: Nem. is perhaps echoing Virgil *Aen.* 10.192 *canentem-...senectam* and emendation is unnecessary. As Titius points out, *canente senecta* is not to be taken as dependent on *dignus*, and he rightly compares *u.* 43 *longa tibi, cunctisque diu spectata senectus. canente senecta* is probably temporal in force, "deserving to go to heaven when you were old."

51. ponderis aequi: It is difficult to be sure exactly what Nem. intends this

phrase to mean. The same expression occurs at Vulg. *lev.* 19.36 and Vulg. *prov.* 11.1, but in both cases it is used literally of weights. Nem. might be used *pondus* metaphorically to mean "importance" or "authority", as at Prop. 3.7.44; 4.7.88; Cic. *Att.* 11.6.1; Ovid *Fast.* 1.182; Seneca *Dial.* 11.14.2, where the metaphor is from the scales. On the other hand, *pondus* may signify "stability" or "constancy", as at Cic. *Fin.* 3.2 *aequissimus aestimator et iudex*, or it may be used in the sense of *benignus*, as at Cic. *ad Q. fr.* 2.3.4 *nobilitate inimica, non aequo senatu*, ("no friendly authority"). *pondus* and *grauitas* (*u.* 56) are two qualities frequently associated with one another by the Romans, e.g. at Cic. *Agr.* 2.32; Seneca *epist.* 115.3; Arnob. *nat.* 2, 41, p. 81, 20; 2, 45, p. 83, 26; 7, 41, p. 274, 10, and it may be that Nem. is recalling Silius's description of Brutus (8.609) *laeta uiro grauitas ac mentis amabile pondus* but here, too, it is not clear how *pondus* is to be taken. Housman compares this line of Silius, and also Silius 6.429 *animi uenerabile pondus* and Manil. 5.451 *pondere mentis*, with Manil. 1.771 *strictae pondera mentis*, on which he comments, "pondus non stringit mentem sed stricta mente efficitur."

On balance I would translate *ponderis aequi*, "friendly authority": Meliboeus was a highly respectable and dignified man but not an unapproachable one. "Impartial authority" is, however, another possible translation.

53. patiens mulcendo: This is an awkward expression and has been variously explained and emended. Maehly's *pacans* has found favour with Baehrens, H. Schenkl, Giarratano and Schubert, the last punctuating with a comma after *adsueras* and comparing Claudian *Cons. Hon.* 4.226 and Hor. *A.P.* 197 (Bentley's version, *et amet pacare tumentes*); but *pacans* would seem to render *mulcendo* superfluous. Burman reads *sapiens mulcere*, comparing Virgil *Geor.* 1.284 *felix ponere*, and Wakefield conjectures *patiens mulcere*, but it is unlikely that anyone would have replaced *mulcere* by *mulcendo*, a much rarer form, with its unusual scansion. Gebhart (*Crepundiorum seu iuuenilium curarum libri tres*, Hanover 1615, p. 147), suggests *pauiens*, "Ut pauire hic esset compescere, compenere, & quasi complodere, comprimendo exstinguere: Metaphora sumpta a solo & aequore aedificii quod fistuca compauitur ac complanatur," but examples of *pauire* used in these senses appear to be lacking, and I can see no difficulty in *patiens* as regards sense, as the good nature of Meliboeus is stressed throughout the poem (e.g. *uu.* 41-2; 56-7). Wernsdorf's explanation, "h. quum uarias querelas patienter audires, easque placares et componeres," and that of Beck, "patiens (ferens, patienter audiens) querelas ita ut mulceas (lenias, componas eas), poetice pro, patiendo mulcens" do not take account of the syntax, and Ulitius's *patiens mulcensque* is clumsy in the extreme. I have been unable to find an example of verbal adjective with the ablative of the gerund, but such a use is probably not unjustifiable, as other kinds of adjective are sometimes found in this way, e.g. Cic. *De Or.* 1.240 *cum disserendo par esse non posset.* The adjective is normally used with a preposition, see C.F.W.

Müller, *Ciceronis Opera Omnia* 3.1 Teubner 1896, pp. xxiii-xiv, but the absence of a preposition can be defended, cf. *K-S* 1, p. 754, "Bei Adjektiven steht der Ablativ des Gerund. selten...Klassisch bei Adjektiven nur im limitativem Sinne, wie C. *Br.* 128 latine loquendo cuiuis erat par. *de or.* 1.240."

mulcendo is probably used here as equivalent to the present participle, as often in later Latin, see *LHS* 2, p. 380, "Während bereits Liv. und Vitr. den Abl. des Gerundiums nicht selten ohne Unterschied vom Part. Praes. und im Wechsel mit diesem...verwenden, dehnt sich sein Gebrauch in der nachklass. Volkssprache auf Kosten des Part. Praes. immer mehr aus... Allgemein wird der Gebrauch seit dem 3 Jh." It is found in poetry for example at Virgil *Aen.* 2.6; Hor. *Carm.* 4.11.30; Manil. 4.173, 201; 2.153. For the gerund used as equivalent to the present participle with an object cf. Venantius Fortunatus *carm.* 11.19.2 *animos plura uidendo.*

If *mulcendo* effectively equals *mulcens*, *patiens* must then be used here adverbially, cf. Löfstedt (2, p. 368f), "Seit ältester Zeit ist diese Erscheinung die ganze Latinität hindurch für die poetische Sprache sowie für die poetischrhetorisch stilisierte Prosa charakteristisch," e.g. Virgil *Aen.* 1.301 *Libyae citus astitit oris*; Prop. 4.8.49 *rauci sonuerunt cardine postes.*

Thus *patiens* has the force of *patienter* here and *mulcendo* is equivalent to *mulcens*, "patiently allaying," though it would be true to say that I have been unable to find a parallel for these two usages employed together.

mulcendo: The shortening of final *-o* in the ablative of the gerund seems to be found first in Seneca, The readings *medicandŏ* ((Tib.) 3.6.3) and *tegendŏ* (Ovid *Her.* 9. 126) are no longer accepted, and as Palmer comments on the latter reading, "no passage from any Augustan poet can cited for the *-dŏ* save the false reading Tib. 3.6.3." The earliest occurrence in dactylic poetry appears to be in Juvenal (3.232), and by the time of Nem. this scansion was not unusual. The trend continued and, according to Karl Strecker (*Introduction to mediaeval Latin*, translated and revised Palmer 1957, p. 72), in the quantitative poetry of the Middle Ages when the ablative of the gerund was often used for the present participle, final *-o* was almost always short.

54. iuris...iusti: Burman, Titius and Barth all support N^{2}GHV's *ruris* for *iuris*, taking *ruris amor* to mean the study of agriculture, and Barth points out that justice and agriculture were often conjoined, e.g. at Cic. *Rosc.* 75 *uita rustica...iustitiae magistra est.* Martellius, however, rightly prefers *iuris* because the context is law, not agriculture. Heinsius also reads *iuris* (= *leges scriptae*)...*iusti* (= *bonum*). The expression *iuris amor* might be paralleled by Cic. *Leg.* 1.48 *ipsam aequitatem et ius ipsum amant. ruris* could have come about either by visual aberration or the recollection of *ruricolum* in *u* 52 above. HV read *iusti*, but the evidence of NG is confused, probably due to *iusti* having been ousted by *iuris* which had occurred earlier in the same line, and then having been variously emended.

Volpilac, who prints *ruris...iuris*, strangely uses Lucan 9.192 *iusti reuerentia* to support his reading.

56-7. serena fronte: Martellius conjectures *seuera*, but Nem. is at pains in these lines to emphasise that while Meliboeus is an upright character, he is not a forbidding one, cf. *blanda* and *mite* (*u.* 56), and therefore *seuera* would be inappropriate. Silius (8.609) similarly speaks of the *laeta...grauitas* of Brutus.

58. aptare et iungere.../ hortatus: *Hortor* used with the infinitive is mainly found in poetry, although it is also found at Cic. *off.* 3.55; Planc. Cic. *epist.* 10.17.2 and Nepos *Phoc.* 1.3.

59. Duff takes the implied object of *hortatus* and *docuisti* to be *me*, i.e. Timetas, but it may be *nos*, i.e. the young people in general, cf. perhaps *nobis* (*u.* 60) and *nos* (*u.* 62).
duras: Heinsius conjectured *crudas*, but as Burman points out, the jingle *duras...curas* is quite common, e.g. at Virgil *Aen.* 4.488; Silius Italicus 11.371-2.

63. dixisti carmen: Heinsius, Broukhusius and Beck would all read *duxisti carmen*. Broukhusius on Tib. 2.15.4 says that *ducere* is used of epic and sad songs, and *dicere* of lighter works, but this statement is not quite accurate, and even if it were, is surely not evidence against *dixisti*, but in favour of it, since we are told that Meliboeus was *laetus* and we should scarcely expect to find shepherds reciting epic to the accompaniment of the *fistula*.

There appear to be three situations in which *ducere carmen* is used rather than *dicere*: of writing epic (e.g. Hor. *Serm.* 1.10.44; Prop. 4.6.13; Stat. *Silu.* 5.3.92); of songs of mourning and complaints (Ovid *E.P.* 1.5.7) and of composing verse in general, as distinct from "singing" it, (Ovid *Trist.* 1.11.18; 3.14.31; 5.12.63). In the first two cases the idea of length which is often present in *duco* seems to be relevant (as in the slightly different case at 2.61), since epics are by nature long and no one ever mourns or complains briefly. (See also my note on 4.13).

dicere, on the other hand, is used as equivalent to *canere*, when employed with *carmen*, as at Virgil *Buc.* 6.5 and Hor. *Carm. Saec.* 8, or of writing short poems as at Virgil *Buc.* 10.3 (where again "singing" is involved, cf. *u.* 8), or of playing a tune on a musical instrument, as at Hor. *Carm.* 1.32.4; 4.12.10.

There are three apparent exceptions to the rules which seem to dictate whether *dicere* or *ducere* should be used: *Dirae* 75, Prop. 1.7.1 and *ibid.* 1.9.9. At *Dirae* 75 and Prop. 1.9.9 we have *dicere* used of sad songs. In the former case we are again dealing with a song played on the *fistula*, and in the latter, the reference is to writing elegy, although it is interesting that here the Renaissance manuscripts and Heinsius read *ducere*. At Prop. 1.7.1 we have *dicere* used of epic, where again the Renaissance manuscripts, supported by

Scaliger, read *ducere*, but perhaps we are dealing with a reference to Homer's use of ἀείδω of his epics, where, of course the reference to singing is more appropriate than it is in the case of Latin epic. There is therefore perhaps a degree of overlap in the uses of *dicere* and *ducere*, but if so, it is one which does not trouble us here, as the context is "singing", (cf. *cantare u.* 62) and *dixisti*, the reading of all the manuscripts, is therefore the appropriate verb.

66. de: Used here instead of the genitive, of a part taken from the whole, as at *Cyn.* 176. Still (*Lokale Verschiedenheiten der lat. Sprache*, p. 126) regards this use of *de* as one of the features of African Latinity, but it is in fact found in Latin literature generally from Plautus on, becoming quite frequent in late Latin. See *LHS* 2, p. 58.

67. messi: NGAH's reading, *messe*, is unmetrical and Maehly therefore reads *messi*, a rare form found otherwise only at Varro *L.L* 5, 4, 21; *R.R* 1, 53 and Charistius 1, 14 p. 28 (1.43, 15 Keil). (See *Neue* 1, p. 329). V's *campo* makes good sense but is less precise — *campo culmos* need not necessarily signify grain — and may be an emendation to restore the metre. Burman reads *messo*, i.e. *de frumento messo.*

69-70.: Most editors punctuate with a colon after *coronas* and a full-stop after *honos*, but Volpilhac rightly adopts the punctuation of Wernsdorf with a colon after *honos*, since *hic* is here used in a prospective sense. I cannot agree with Volpilhac, however, in placing a full-stop after *coronas*, since the gift of the Muses continues the list given in *uu.* 65-69, and I have therefore punctuated with a semi-colon.

73-4: *te pinus; reboat te quicquid cariminis, Echo / respondet siluae;* All the manuscripts read *respondent* in *u.* 74, except for NAu² which read *respondet.* With either reading, the expression is rather awkward, and various solutions have been offered. Titius reads *te pinus reboat; te quicquid carminis Echo/ respondent syluae* and explains "quicquid carminis respondet, Echo respondet & quicquid syluae respondent, te respondent," but this is difficult to reconcile with his text and makes very poor sense. Gebhardt (*op. cit.* p. 148) conjectures *te quid quit Carminis Echo, / respondent siluae*, explaining, "Quicquid uocalis Echo in carmine & te sonando ualet, omne impertit, & hinc plenis angulis respondent ad tuas laudes siluae," and also suggests, *Te pinus reboat, te quid cit Carminis*, but his explanation is forced and his conjectures do nothing to simplify the text. Baehrens proposes *reboant*, with *siluae* to be taken as nominative plural, whilst retaining NAu²'s *respondet*, presumably under the influence of Virgil *Geor.* 3.223 *reboant siluaeque et longus Olympus*, which is an elegant conjecture but, I think, unnecessary. Leo suggests a stop after *respondet*, but I do not see how *siluae* could fit in with what follows. Keene, who also reads *respondet*, translates "every echo of the woods resounds your name,"

and adds "*quicquid* is acc., *Echo* nom., *siluae* dat.", which is totally at variance with his translation and ignores *respondet* and *carminis.* Dunlop (p. 190) translates "whatever song Echo sings of you, the woods repeat in answer," but this is not translating the text he prints (Duff's), and takes no account of *reboat.*

reboat te is in itself unusual. *reboare* is rare: it occurs once each in Virgil and Lucretius, and not at all in Ovid, Statius and Lucan. Apart from the example here, Lucr. 4.546 seems to be the only other transitive use.

GHV's *respondent* appears to me to be either an interpolation from Virgil *Buc.* 10.8 (quoted above) or an attempt to simplify the text. There are to my mind two possible ways of justifying the text of NAu². One is to follow Burman, who takes the words in the order, "Quidquid Echo carminis siluae respondet, te reboat," or to punctuate with a comma after *carminis* and translate "whatever song resounds you (i.e. your name), Echo sends back to the wood."

74. armenta loquuntur: Haupt (*op. cit.* I, p. 400) conjectures *arbusta*, comparing Virgil *Buc.* 5.62ff. *ipsi laetitia uoces ad sidera tollunt / intonsi montes, ipsae iam carmina rupes, / ipsa sonant arbusta 'deus deus ille, Menalca'* and *Buc.* 1.39f. *Tityrus hinc aberat ipsae te, Tityre, pinus, / ipsi te fontes, ipsa haec arbusta uocabant.* He regards *armenta* as impossible with *loquuntur. TLL* gives no examples of *loquor* used of animals except in the case of prodigies, but Virgil *Buc.* 5.27-8 *tuum Poenos etiam ingemuisse leones/ interitum montesque feri siluaeque loquuntur* may well be relevant here. This passage may be thought to tell for *arbusta,* but I think it very likely that Nem. is clumsily adapting Virgil's lines and has contaminated *leones* (here changed to *armenta*) with *loquuntur*, to produce the curious expression *armenta loquuntur.* Again, Claudian (26.410) speaks of the *uox* of cattle. Also, although *loquor* is apparently not used of the sounds made by animals, *dico* is, at Plautus *Men.* 654 *uin afferri noctuam, quae 'tu, tu' usque dicat tibi* and Lucilius 2 Charisius ap. G.L.I. 125 19k), (*r littera...*) *inritata canes quam homo quam planius dicit. armenta* furthermore contributes to the scene whereas *arbusta* does not: the Muses are singing for Meliboeus; the herdsmen are playing; the trees are whispering; Echo is picking up the sound and sending it back, "our own (*nostra*) herds speak of you." A return of subject to trees would add nothing.

sequuntur in many of the V manuscripts may be an emendation in order to simplify an unusual expression.

76. insuetusque: The variant readings here seem to indicate that the beginning of this line became corrupt early in the tradition and has been variously restored. *hirsutus,* although objected to by Heinsius, is a perfectly acceptable epithet for a lion, cf. Ovid *Her.* 9.111; *Met.* 14.207 etc., but it adds nothing to the sense here. w's solitary *getulus* is certainly conjectural. There have been

attempts to justify *uestitus* on the ground that it is often used of trees on mountains, and is used absolutely at Cic. *N.D.* 2.53.132, but this is surely not a just parallel, as mountains without trees can be found, but not lions without hair. C. Schenkl's *uillosus* (cf. Virgil *Aen.* 8.77), seems to me no improvement on *hirsutus*. *in uetitoque* is the suggestion of H. Schenkl, which can be paralleled by Seneca *Med.* 758f. *et uetitum mare/ tetigistis ursae (Herc. Oet.* 1585). I think it very probable, however, that *uestitus* is concealing an original *insuetus*, as Heinsius conjectured, and a comparison with the Propertius passage quoted above, and also Virgil *Geor.* 3.543 *insolitae fugiunt in flumina phocae* would seem to support his suggestion. Jacoby also comes to this conclusion (*Woch. für Klass. Phil.* 34(1886), 1294), but is unenthusiastic, regarding *insuetusque* as very improbable, but the best suggestion so far.

leo: The final *-o* is scanned short also in Lucan, Seneca, Silius, Statius, Juvenal and Phaedrus.

78. †tractabit†: Keene translates "presides over", and *tractare* is found in the sense of "have charge of" at Cic. *Fam.* 13.77.3, *seruus, qui meam bibliothecen multorum nummorum tractauit*, but I can find no example of this verb used with an abstract subject, and although *tractare* is often used literally of handling vines, here it has to govern *messem* as well, which as Burman points out, is inappropriate. He therefore suggests *iactabit*, since the two verbs are often confused in manuscripts, e.g. at Stat. *Theb.* 5.67, but *iactare* seems to be used only of using the hands, or of verbal handling (see *TLL* 6 55 54ff.) Ellis (*AJPh* 7 (1886), 91) conjectures *ructabit*, but parallels for such a use of *ructare* seem to be lacking. *praestabit*, the suggestion of Haupt (*op. cit.* I, p. 400), gives excellent sense and has been adopted by Baehrens and Giarratano, but such a corruption would be difficult to explain. Verdière (*Prolégomènes*, p. 79), taking his cue from Keene's rather half-hearted support, would retain *tractabit*, and compares Cic. *Fin.* 5.14.39 where, speaking of vines, "*tractare* est stipulé avant *tueri*" and he would translate *tractare*, "manipuler," but in the Cicero passage he cites, *tractare* is probably to be translated, "train," which is obviously irrelevant to *messem*. For *tractare* used of olives, cf. Pliny *N.H.* 18.337 *oleas tractandi*. If *tractabit* is to be retained here, it must be used in the sense of "have charge of," or "manage", which gives adequate sense, but this use with an abstract subject even when it is a personification appears to be unparalleled. On the other hand, Haupt's *praestabit* accords much better with *dabit* in *u.* 79, but is difficult to explain palaeographically. I have therefore obelized here.

84. namque: I cannot see that the objections to *namque* are so great that it should not be retained in the text. Indeed Duff, though he prints *iamque*, translates "for". The only problem I can see is that *nam* occurs in *u.* 82, and as the repetition of words and phrases at short intervals is quite common in

Nem. (e.g. 3.37 and 3.39 *tum*; *Cyn.* 152 *lactis* and 154 *lacte*; *Cyn.* 322 *pratis* and *prata*; all at the same point in the line), I cannot see that this is a serious objection.

85. pinnis: H and most of the V manuscripts read *plena*, which makes little sense. *Fama* personified in the sense of "Fame" rather than "Rumour" is given wings also at Hor. *Carm.* 2.2.7-8.

87. flumineos: *flumineus* is not used by other bucolic poets, but it is found in other types of poetry, used by Ovid, Lucan, Silius Italicus, Martial, Ausonius, Valerius Flaccus, Statius, Claudian, Paulinus of Nola, Cyprianus Gallus, Corippus, Palladius and Sedulius.

II

1. Idas puer: The variants here illustrate the interpolation in the V manuscripts of readings from Calpurnius, a characteristic of this branch of the tradition. Here in the majority of the V manuscripts the line has been altered under the influence of Cal. 2.1 *intactam Crocalen puer Astacus et puer Idas*, although *Idas* has had to be retained in V in *u.* 19 where *Astacus* would not fit the metre. The more common patterning in bucolic poetry is to have the noun before the name, as at Virgil *Buc.* 2.1, and Cal. 2.1 and 6.1, but the reverse occurs at Cal. 5.1 *Micon senior*. Hauz's *puer Idas* gives us a fourth foot block spondee, which is not in itself objectionable, as there are twelve examples of this in the *Eclogues* and five in the *Cynegetica*, but it is possible that, like the other V manuscripts, Hauz have been influenced here by Cal. 2.1, or else that they are adopting the more usual patterning, and therefore I have preferred the word order of NG.

1-2. Donacen.../ardebant: The use of *ardeo* with the accusative object goes back to Virgil *Buc.* 2.1 (*LHS* 2, p. 33) and is later found at Hor. *Carm.* 4.9.13; Martial 8.63.1; Gell. 6.8.3; Aug. *solil.* 1.33.22 etc. *LHS* say (2, p. 31), "In der historischen Zeit ist der Ubertritt eines Verbums in die andere Kategorie ziemlich verbreitet. Im allgemeinen geht die Entwicklung in der Richtung einer steten Zunahme der Transitiva." *pereo* is similarly used transitively at Plautus *Poen.* 1095 and *depereo* at Plautus *Epid.* 219.

2-3. incensus uterque/...ruebant: cfiry read *ruebat*, but in view of the plural verbs *ardebant* (*u.* 2), *inuasere* (*u.* 6) and *carpebant* (*u.* 7), it seems reasonable to retain the reading of the majority of the manuscripts. *uterque* is found with a singular adjective and a plural verb also at Ovid *Her.* 5.46 and Lucan 7.31-2

3. in...uenerem...ruebant: For this expression cf. Livy 3.47 *in concubitus ruere.*

furiosa mente: *furiosa*, the reading of NG, is a less common adjective than HV's *furiata*, and is not used by Catullus, Tibullus, Propertius, Virgil, Lucan, Valerius Flaccus, Silius Italicus, Statius or Calpurnius. The phrase *furiata mente* is quite common (see, for example, Virgil *Aen.* 2.407) and it would appear likely that V is again replacing a less usual expression with a more common one. Apart from this line, the adjective *furiosus* is used of parts of the body elsewhere only at Lucr. 16.1184

4. uicini: Hartel conjectures *uicinis*, presumably in order to resolve the apparent difficulty of *uallibus*. This is a neat conjecture, but unnecessary.

uallibus: Haupt says of this, the reading of all the manuscripts, "ualles horti intolerabiles sunt" (*op. cit.* I, p. 401), and asked help of G. Hermann, who conjectured *callibus*. Keene describes this as a brilliant emendation, but Schenkl accepts it with some doubt "nam in callibus hortuli uix pueri aggredi potuerunt puellam neque causa erat parentibus cur eam clausam tenerent, si intra horti fines se tenuisset" (p. lxx). However I find the idea of picking flowers *in callibus* improbable. *uallibus* can be justified, as it need not refer to anything as large as a valley, cf. Stat. *Theb.* 7.749 *uallem cauat* (of part of a mountain-side which becomes detached and rolls down), and Silius 3.662 where *ualles* is used of the space between two sand-dunes, so that *ualles* here need refer to nothing larger than a hollow. Schenkl tries to solve the difficulty he finds over *horti* by suggesting that "*horti* uocabulo significetur uilla, non solum aedes ipsae earumque uicinia, sed etiam quae ad uillam pertinebant pascua ab aedibus remotiora. constat autem antiquioribus temporibus, ueluti in XII tabulis uocabulum hortum ad uillam significandam adhibitum esse." (cf. Pliny *N.H.* 19.50) "neque a ueri specie abhorret hac ui id posterioribus etiam temporibus in sermone uulgari usitatum fuisse, quem hoc loco secutus est Nemesianus." I consider it unlikely that *hortus* should be used in this rare sense here, and I also do not see that Donace's having been close to the house or some distance away could have had much bearing on the parents' subsequent course of action: wherever she had been, they had been unwise to allow her out on her own.

6. uenerisque imbutus: Titius, Martellius and Burman all favour the second Aldine edition's *immitis*, in the sense of "immature." However, I can find the adjective used in this sense only of fruit, as at Hor. *Carm.* 2.5.10, which Burman quotes; Pliny *N.H.* 13.26 and 19.82; Silius 8.378; Gell. 10.11.3. *immitis* is apparently not used with the genitive, and the only other sense in which it can be used, with the ablative, seems to be "cruel" or "harsh", as at Livy 2.29.9 *Claudius...natura immitis*; Claudian *carm. min.* 26.31 *(lacus) tactu...immitis et haustu*, a meaning which would be inappropriate here.

The use of *imbutus* with the genitive is rare. *TLL* cites only Schol. Hor. *ars* 312 and Pass. *coron.* 1. The more common use is with the ablative, and

Wernsdorf compares Silius 3.64-5 *uirgineis iuuenem taedis, primoque hymenaeo/ imbuerat coniunx*. The evidence for an ablative form *Veneri*, however, rests on only one passage, Plautus *Poen.* 1.2.49 (256), where it is rejected by Pius and Leo but retained by Bentley and Lindsay. At *Cyn.* 42, Nem. uses the ablative with *imbutus*, but in view of the fact that the evidence for the ablative form *Veneri* is so tenuous, I read *uenerisque* here.

7. tum primum dulci carpebant: Burman suggests *dulcia tunc primum carpebant*, comparing, for reasons not clear to me, Claudian *Epith. Hon.* 81 *in primis titubans audacia furtis*, but this conjecture is unnecessary. He is also doubtful about *carpebant* because of the presence of *carperet* above (*u.* 5), and tentatively suggests *capiebant*, as at Ovid *Her.* 4.27, but rightly rejects it "quia & alias eadem uerba repetere solet noster."

Barth conjectures *carpserunt*, but in late Latin the imperfect is sometimes found when we might expect the perfect, cf. *K-S* 1, p127ff. *LHS* (2, p.303) compare *Vitae patr.* 3.216 *uitam suam consumebat.*

8. iam non: This is clearly the correct reading here, as *u.* 9 shows: their feelings are no longer those of children, but of young men.

9. The only words in this difficult line which have been left untouched by editors are *ter quinque!* The difficulty falls into two main parts, each with subsidiary questions: whether *anni* and *hiemes* are possible together, and if not, which of them should be emended; and whether any meaning can be extracted from the rest of the line, and if not, in what way it should be emended.

In spite of such renderings as, "Their years were only fifteen winters" (Duff), and "whose years numbered but fifteen winters" (Keene), it would appear superfluous to mention both *anni* and *hiemes*, and pleonasms such as Ovid *Met.* 6.438f. *iam tempora Titan/ quinque per autumnos repetiti duxerat anni*, are no parallel since here *hiemes* and *anni* stand side by side. There have therefore been a number of emendations of *anni* and *hiemes.*

Heinsius would presumably have his conjecture *quis actae ter quinque hiemes* in parenthesis, since *actae* would go extremely awkwardly with *cura iuuentae*, but even with a parenthesis, the line would read somewhat clumsily. Hartel suggests *aeui*, but an expression such as *aeui hiemes* would seem to be unparalleled. Kornhardt (*TLL* 6 2780 54) includes this line under two headings, *hiemes* as equivalent to *anni*, and under "hiemis tempus", so that in the latter case, *anni* would have to be taken as genitive, which is highly improbable.

J.B. Hall would read *quis tantum ter quinque hiemes sed cura iuuentae*, suggesting that *anni* is either a visual slip, or has wandered in from *u.* 2 by a process of mental association. This gives good sense, but such a corruption seems to me rather unlikely. *anni* is usually used of age on its own with a

number (but cf. 4.36) and therefore other scholars have focused their attention on *hiemes*.

Leo's *ignes* is rather a feeble effort, in my opinion. Burman would bracket *quis anni ter quinque* and read *et primae cura iuuentae*, which Haupt (*op. cit.* I, p. 402) says is impossible "cum pueri iam se inpensius colere et ornare coepisse, ut puellae placerent (hoc enim uoluit Burmannus) praepostere hic atque inepte dicerentur..." Burman's conjecture and interpretation are indeed unlikely, but Haupt is going too far in his condemnation. He goes on to say, "immo error librarii tollendus est: Nemesianus enim scripsisse uidetur *Quis anni ter quinque hiemes et CRVDA IVVENTA*, quo non puerilia optantium aetatem nondum adultam apertius indicaret. (ac dixit similiter Silius XII 348 *crudos sine uiribus annos*)". This is a clever conjecture but, I think, wrong: *cura iuuentae* surely takes up and elaborates on *non puerilia uota* in the line above. Maehly adds *hymeni sed* to Haupt's *cruda iuuenta* — an ingenious though grotesque emendation — but *hymen* used in the sense of "marriage" would appear to be indeclinable.

Ellis's conjecture, *uirent et crura*, is palaeographically unlikely, and makes extremely poor sense. Baehrens's *increscit* makes some sense, but it fails to bring out the probable contrast between *pueris* and *iuuentae*, and is palaeographically unlikely.

Birt (*The Halieutica of Ovid*, p. 191) would read *biennis...iuuencae*, saying that *et* has crept in, as it has in *u.* 51, but the adjective *biennis* is very rare, and mention of a *iuuenca* is surely irrelevant. G. Orlandi (*Studi Medievali* 17 (1976), 738 n. 5) would also read *iuuencae*, taking it as nominative, but he does not say whether he also reads *biennis*.

The emendation of Summers, *et mens*, is clever, and not impossible palaeographically, but it seems to require *at* or *set* (*sed*), rather than *et* before it, so that *u.* 9 then elaborates on *u.* 8: "they were fifteen, but they had the minds and cares of young men." Verdière's *hinc mens* (*Eos* 56 (1966-1969), 179-80), would be an easy corruption, but is less satisfactory from the point of view of sense.

It does not seem to me possible to justify the reading of the manuscripts and none of the emendations is entirely convincing. I therefore obelize the whole line.

11. This line has troubled some editors, and various emendations have been suggested, but although the line is somewhat tortuously phrased, the reading of the manuscripts can be defended.

Maehly objects to *tam* because it is not followed by *quam* or *ut* and suggests *non iam*, in the sense of *non amplius*. This is an elegant conjecture, but unnecessary, as a general comparative clause such as "as it did before" is to be understood.

The use of *de* here has also caused difficulty. *de* must belong with *uoce* and

not with *tenui filo* as it would appear to be impossible for *de* to follow the adjective and noun which it governs. Maehly says that *filo de* is "ein Unding" without defining precisely what he finds objectionable about it, though no doubt he means that it is impossible for *de* to follow just the noun, where there is no adjective or dependent genitive. He would therefore read *sua filia* or *filum ceu* and remarks that *sua filia* "scheint noch am gerathensten zu sein, wenn man dem Dichter nicht etwa die Abgeschmacktheit zutrauen will: *quod non iam tenui*, filum ceu, *uoce sonaret*", but neither of these conjectures gives good sense. Titius in the margin of his copy suggests *tenui de filo*, which is not in my opinion a very useful alteration. I am not clear quite how Glaeser means his *uoxque* to be taken. Burman is perhaps nearer the mark when he says that *de* "non temere additur, ne duo ablaviti *voce, filo* impedirent sensum." *de* is here used with a modal or instrumental ablative, as at 3.64, *Anth. Lat.* (Riese) 246.2 *dulce de labris loquuntur*, and often in Latin literature (see *TLL* 5 62 23ff.). A. Gudeman (*TLL* 5 62 19) says "certa exempla non ante saec. 1 obuia, sed nonnulla priora iam proxime ad hunc uulgarem usum accedunt. inde ab Apul. deest apud neminem et plerisque recentioris aetatis in deliciis habetur." *sonare uoce* appears at Silius 2.491 and Calpurnius 2.4.

I would translate the line "because her voice did not sound so fine and delicate as it used to do."

12. sollicitumque (foret pinguis sonus): The use of the neuter *sollicitumque* at first sight seems puzzling, but it is probably to be explained as meaning "a circumstance causing apprehension" cf. *K-S* 1, p. 32.

Ulitius conjectures *sollicitusque*, which is unnecessary. Heinsius suggests *insolitumque*, but this is rather feeble. *sollicitum* here means "worrying", as at Cic. *Mil.* 2.5, Ovid *Met.* 7.454 etc.

pinguis sonus: V reads *linguis onus*. Stégen (*Latomus* 25 (1966), 313) translates V's text "et qu'il y avait un fardeau d'inquiétude sur sa langue" and compares Catullus 51.6-8 and Virgil *Aen.* 4.76 *incipit effari mediaque in uoce resistit*, but as Wernsdorf points out, *linguis* refers only to Donace, and the use of the plural *linguis* of one person's tongue would be unparalleled. Wernsdorf attempts to justify the use of the plural in two ways, firstly by comparing Hor. *Epist.* 1.5.18 *sollicitis animis onus eximit*, and attributing the plurals both in Horace and Nem. to metrical necessity, and secondly by suggesting that *linguis* refers to the boys as well, since Donace's parents can recognise signs of guilt in them, too. The first suggestion I find unlikely, and the context of the Horace passage is different, and his second suggestion seems to me an unnatural way of taking the line, especially next to the singular *ceruix*. Castagna ("Fonti Greche dei 'bucolica' di Nemesiano," *Aevum* 44 (1970), 437), supports Stégen's interpretation, comparing a fragment ascribed to Callimachus, ὅτε γλώσσῃ πλεῖστος ὄλισθος ἔνι (R. Pfeiffer, *Fragmenta*, Oxford 1949 vol. 1, p. 475, fr. 754), saying, "Il nostro verso nemesiano pare una traduzione

abbastanza fedele di questo frammento," but *lapsus* would be a much nearer translation than *onus*, which gives quite a different sense, and I can find no parallel for the use of *onus* with *lingua.* NGHu[2] read *pinguis sonus*. Stégen asks if *pinguis* "est bien le terme propre pour une voix de femme." The answer to this question lies in his objection that with *pinguis sonus*, *u.* 12 "n'ajoute pas grand-chose à l'idée du vers précédent." *u.* 12 in fact enlarges on *u.* 11: she speaks *non tam tenui filo*, i.e. her voice has *pinguis sonus.* It is true, as Stégen points out, that the use of *pinguis* of a woman's voice is apparently unparalleled, but it is used of sounds as at Gell. 13.21.4, where he describes *urbes* as *pinguius* than *urbis* and also at Lucil. 370; Var. *gram*; Quint. *Inst.* 1.727 and in view of the use of *tenui filo* of the voice in *u.* 11, the use of *pinguis* here must be considered admissible.

There has been some speculation as to the significance of *pinguis sonus.* Glaeser says that this change in Donace's voice indicates pregnancy and Wernsdorf (exc. xviiii, p. 335), supported by Schenkl, says that it is a sign of lost virginity. I can find no evidence that either idea was current in antiquity. It is impossible to be sure what Nem. means here. The whole description from *uu.* 11-3 is rather obscure, but I would think it probable that Donace's voice is *pinguis* through excess of emotion.

inproba ceruix: Burman says that *inproba* here means *grandior, tumescens*, and Barth rightly compares Catullus 64.377. For *inprobus* used in the sense of "large", cf. Columella 6.1.3 *genibus improbis, ungulis magnis*; Stat. *Theb.* 6.839 *hominem super improbus exit.*

17. ambo: Shortening of the final -*o* may be due to the extension of Brevis Brevians to non-iambic words, or by semantic analogy with *duo*, and is found also at Valerius Flaccus 7.653; Stat. *Theb.* 6.374 and Martial 7.404.

intonsi: The adjective *intonsus* is usually found either in the ablative case qualifying a noun, or followed by a Greek accusative, and probably for this reason has been altered to *intonsis* in v. *intonsus* followed by the ablative is, however, perfectly acceptable and is found also at Apul. *flor.* 3, p. 14 and Darc. *laud. dei* 1.395

18. haec sub: As Schenkl point out, V's *sub hac* is probably an interpolation from Calpurnius 4.2. Here it is meaningless, since no plane-trees have hitherto been mentioned. AH's *hi sub* would give us a rather ugly line-opening, and NG's *hic sub* makes no sense. H. Schenkl's *hinc sub* would be rather obscure, since there is nothing nearby to which it could reasonably refer. I therefore prefer Glaeser's conjecture *haec sub.* The readings of NG and AH could easily have come about through confusion of abbreviations.

19. Idas calamis et uersibus Alcon: The same distinction is made again at *uu.* 53-4, and at Virgil *Buc.* 5.2 *tu calamos inflare leuis, ego dicere uersus* where also both men go on sing. The reason for this distinction is not clear to me.

21. Naides: As Schenkl ("Zu Calpurnius" *ALL* 1 (1884), 292) and Ehwald (*BPhW* 35 (1887), 1084) point out, the reading of most of the manuscripts and many of the editions, *nāïădēs,* is unmetrical. The form *nais, naidis* (or *naidos*) is the more common, according to Lewis and Short.

22.litora...gramina: N and G are confused here, and Barth would read *gramina...littora.* But Nem. is very probably imitating Ovid *Am.* 2.11.15 *litora marmoreis pedibus signate puellae,* and V's reading is to be preferred. Beck explains that *purpureosque alitis per gramina flores* means that the nymphs nourish the flowers because they water them as they go.

26. ex quo expecto: *expecto* is a perfect-present used with a temporal conjunction. See *LHS* 2, p. 305. The final -o of a polysyllabic verb is found shortened also, for example, at Tib. 2.6.41; Ovid *Her.* 18.203, *E.P.* 1.1.25; Stat. *Silu.* 3.3.42, *Theb.*, 2.336, 342, and in Nem. also at 2.43, 3.14 and 4.42.

30. libarunt: Ulitius's conjecture *libarunt* is certain. Nem. is probably remembering here Virgil *Buc.* 5.25-6. The readings of the manuscripts, all corrupt, give some interesting indications as to their value and relationships. N comes nearest to the truth, while G's reading is nonsense. The reading of AHv is clearly an attempt at emendation, while in the remaining manuscripts *lamb-* has crept in from the line below.

32. aera: Originally *aer* signified the lower air and *aether* the upper, but this distinction became blurred, see *TLL* 1 1151 61. Thus we have *aethera complere* at Virgil *Aen.* 7.395; 12.724 and Lucan 8.638, but *aera complere* at Ovid *Met.* 14.537 and Iuuenc. 1.172. Therefore, either *aera* (the readings of NHV) or *aethera* (the reading of G) would be perfectly acceptable here. I have preferred *aera* because, owing to the interpolated nature of G, the reading of NHV is usually to be preferred where NHV agree against G. (See my section on the Relationships of the Manuscripts). *atria* in i is perhaps a reminiscence of Ovid *Met.* 5.153 *ululatuque atria complent.*

33. ego: The final *-o* is shortened by Livius Andronicus (*trag.* 39); Naevius (*com.* 9); Terence; Cicero; Catullus; Virgil; Propertius; and thereafter is usually found shortened.

35. iuuencas: Rooy (*Spicilegia Critica,* Dortrecht, p. 110) would read *bidentes* here, as he says that although herdsmen in love exaggerate, it is still unlikely that they would boast of having a thousand heifers, and he compares Virgil *Buc.* 2.21 (*agnae*) and Calpurnius 2.68 (*agnas*) which he says Nem. is imitating. But there are several objections to this conjecture. First, it is stated in *u.* 29 (*uaccae*) and *u.* 32 (*截uituli*) that it is cows which Idas tends, not sheep. It is possible, too, that Nem. is here remembering the words of Polyphemus at Theocr. 11.34 βοτὰ χίλια βόσκω. Again, *mille* need not mean "a thousand"

but simply a large number, as at Virgil *Aen.* 5.590; 8.291 and Tib. 1.3.50, and in Nem. himself at 4.69 and *Cyn.* 1.

As at Virgil *Buc.* 2.20, a herdsman who is very probably a slave speaks of the animals he tends as though they were his own.

39. inter calamos errantia: O. Szemerényi (*TLL* 5 808 42) comments on this use of *inter*, "loc.? temp.?", but the latter interpretation seems to me impossible, for *calamos* would in that case have to refer to the actual playing of the pipe, which does not appear to be a possible use, and it is difficult to see how *errantia* would then have to be taken. *erro* with *inter* is rare, but does occur also at Hor. *Carm.* 3.18.13.

42. nostri...Bacchi: NG here gloss *Bacchi* with *uini*, see Housman *CR* 16 (1902), 44 (= *Classical Papers* vol. 2, p. 580) for similar cases of this type of error, a gloss intruding into the text. The significance of *nostri* here is not clear. It may be used to indicate affection or approval as at Plautus *Rud.* 1245; Cic. *Q. Fr.* 1.1.3: Juv. 12.89. Idas wants to drink but cannot (*horreo*), just as he wants to sleep and cannot, and speaks of sleep in approving terms (*placido*). Alternatively, *nostri* may be used in the sense of "with which we are both familiar", as at Mart. 10.64.3 *Heliconis gloria nostri*, where Martial is talking of himself and Lucan. Heinsius and Broukhusius (on Tib. 1.9.64) both conjecture *noti* and the latter compares the fragment attributed to Petronius (fr. 33.2= *Anth. Lat.* (Riese) 1.467) *nec noto stomachum conciliare mero*, where, however, Vossianus L. Q. 86 has *toto*, but there the context is different, as the wine is being taken for medicinal purposes, as often in the poets. Thus, although the use of *nostri* is vague here, I can see no reason to alter it.

43. horreo: For the scansion see my note on 2.26.

44. fusca: As at *u.* 1 and elsewhere in the poems, the scribe of the hyparchetype of V has decided that Nem. must not simply imitate Calpurnius closely, but repeat him verbatim. It is more understandable that there should be tampering with the text in this poem than in the others, as Nem. has taken complete lines from Calpurnius 3 (2.47= Cal. 3.53; 2.38-9= Cal. 3.57-8) and has followed him more closely than usual elsewhere. But there is no reason to doubt the veracity of NGA here, the more reliable branch of the tradition.

47-8: Nem. is imitating Calpurnius very closely in these lines and *u.* 47 as it stands repeats Cal. 3.53. Titius conjectures *iam* for *et*, presumably because some V manuscripts read *iam* at Cal. 3.53, and C. Schenkl suggests *tunc*, no doubt in order to create an anaphora with *u.* 49, but I see no reason for emendation. *et* is, admittedly, redundant as regards sense, but serves to introduce the series of results of Donace's appearance.

Calpurnius at 3.53-4 also has the pattern *si...et.../et* (here *-que)...et*, but here the final *et* causes a prosodic hiatus, not found elsewhere in the *Eclogues.*

Some of the manuscripts here have tried to "mend" the metre by substituting *tum* or *tunc* for *et*, but either of these would come in very awkwardly and neither *tum* nor *tunc* is found in the middle of a line elsewhere in Nem. Beck rightly defends *et* in *u.* 48 by pointing out that Nem., as well as Calpurnius, is imitating Virgil *Buc.* 3.63 *munera sunt, lauri et suaue rubens hyacinthus* where there is also a prosodic hiatus.

50. dum...amat: *dum* is not here used as a restrictive particle in a conditional clause as equivalent to *dummodo* (see *TLL* 5 2207 75), but as a conjunction expressing contemporaneous action so that the indicative is required here.

unguine: Heinsius, who was aware only of V's *sanguine*, conjectured *unguine* from Arnob. *nat.* 1.39 *lapidem ex oliui unguine sordidatum*, and this is in fact the reading of NGAH, but he later came down in favour of *sanguine* because of Arnob. *nat.* 1.2.10 *olearum ex baculis cruor taeter exprimitur.* Both readings can therefore be paralleled, but in view of the fact that V is the less reliable branch of the tradition, I have preferred NGAH's *unguine.*

51. Deo: Glaeser's conjecture here is inspired and certainly correct. The name *Deo*, i.e. Δηώ, Demeter, is not attested elsewhere in Latin, but we do have the adjectives *Deois* (Proserpina) at Ovid *Met.* 6.114; Ps. Lact. Plac. *fab. Ov.* 6.1; Auson. 393, 50 and *Deoius* at Ovid *Met.* 8.758. This unusual noun no doubt baffled a scribe, who, mistaking it for an oblique case of *deus*, and perceiving that the phrase demanded a nominative, altered his text. It is interesting that H represents this first stage in the corruption of the text . Later, *et* was added to restore the metre, as we see in V. In the NG tradition the process has continued still further: *uites* has been ousted by *uuas*, perhaps a gloss, and in N this renders the line unmetrical, if *cl's* is taken to represent *deus.* G by rearranging the words has restored the metre. Heinsius and Burman have both tried to emend V's reading, but the sense demands the mention of Demeter, as Ulitius saw, as it would be a striking omission if the corn-goddess were not included in this list of deities responsible for fruits and crops. Baehrens's rearrangement of the word order to bring in NG's *uuas* seems to me quite unwarranted.

54. curae: All the manuscripts read *aurea* and this adjective is used of words or speech also at Lucr. 3.12; Cic. *ac.* 2.119; *de off.* 3.70; Fulg. *Virgiliana Continentia*, p. 154 M (Helm), but it is inappropriate here, as the nature of Phoebus's songs is not relevant to what Alcon sings. Haupt emends to *curae*, possibly thinking of Virgil *Buc.* 3.61 *illi mea carmina curae* (i.e. to Jupiter) and Stat. *Theb.* 3.659, and this makes better sense, since it is Alcon's songs we are concerned with here.

62-4. licet.../...norit: Here, as at *Cyn.* 232, all the manuscripts (except j

which has *norat*) have the indicative *nouit*. There is evidence for the use of the indicative with *licet* in prose in the Imperial period from Hyginus on (see *TLL* 7 1365 45ff.), but it does not seem to be found in poetry until the fifth century (see *LHS* 2, p. 605), so that it is probable that Wernsdorf is right to propose the subjunctive *norit* here. The corruption from *norit* to *nouit* could easily have happened, especially with the indicative *scit* directly below it. Nevertheless, a case could be made out for the indicative.

62. clausa: Haupt conjectures *clausae*, presumably to be taken with *fores*, since he objects to the reading of the manuscripts on the ground that "clausa luscinia non potest libera ferri." *clausa* is, however, a quite appropriate epithet to apply to a bird before it is released and I can see no reason to alter the reading of the manuscripts.

63. paruae: Maehly, who accepts Haupt's conjecture *clausae* in *u.* 62, says that we need to be told here to what the *fores* belong, and therefore suggests *caueae*. But this is unnecessary: we can infer from *contexto uimine clausa* that they belong to a cage of some sort, and the point about the bird's unexpected preference is made better if *caueam* is held back until *u.* 66.

66. totis: Heinsius, comparing Virgil *Aen.* 7.491 *errabat siluis, rursusque ad limina nota*, conjectures *notis*. Burman rejects this, comparing 4.6, and comments "nam *notam* deberet *domum* uel *caueam* potius uocare, quam *siluas*, in quibus errabat modo, sed in cauea habitabat." *totis* is here used as equivalent to *omnibus*, see my note on 4.66 and also *LHS* 2, p. 203. Compare also *Cyn.* 49 *totis...aruis*.

71. te peream: Here again it would appear likely that V has altered an unusual expression to a more common one. *te* may be accusative or ablative, but the use of either case with *pereo* is unusual. *peream* is used with the accusative at Plautus *Poen.* 1095 and *Argumentum Truc.* 1, and with the ablative at Prop. 2.15.13.

duco: The reading of G. HV read *ducam*, which is not impossible as the subjunctive could be justified as being due to assimilation of moods, or the fact that we have a clause dependent on a subjunctive clause, or to the extension of the subjunctive in subordinate clauses generally in Late Latin (see *LHS* 2, pp. 547 and 575). It is, however, very likely that here HV are simply altering under the influence of the subjunctive earlier in the line.

75. purpureos: This adjective may here mean "red" as it does at Ovid *Met.* 3.184 where it is used of Aurora, or "shining", as at Virgil *Aen.* 1.590 and Ovid *Fast.* 6.252, where it is used of light.

ortus: The fact that *orbes* appears only in v^3, whose readings sometimes seem due to conjecture (e.g. at 3.26) suggests that this variant is also conjectural. Burman prefers *orbes*, comparing *Cyn.* 206, where the sense is

uncertain, Tib. 2.4.13 and Ovid *Fast.* 3.517, but the expression *tolleret ortus* can be paralleled by Virgil *Geor.* 4.544 *Aurora ostenderit ortus* and 4.552 *Aurora induxerat ortus.*

75-6. cum tolleret.../...splenderet: Determinative *cum* occurs with the subjunctive in classical Latin only at Cael. Cic. *epist.* 8.1.2 *sermones..., qui de eo tum fuerant, cum Romae nos essemus*, but is more frequent in later Latin. (see *LHS* 2, p. 622).

80. laudando: For the scansion see my note on 1.53

82. indocti calamis: This is the only example of *indocti* with the plain ablative cited by Gumpoltsberger (*TLL* 7 1218 76-7). On the other hand, *indocti* with an accusative, *calamos*, the conjecture of Heinsius, is also rare: *TLL* cites only Gell. 9.10.5 *homo...pleraque alia non indoctus neque imprudens.* But Keene is probably right to compare 4.2 *calamis ac uersu doctus*, and the ablative is surely acceptable here. Keene prints N's *indoctis calamis*, but as Ehwald says (*BPhW* 35 (1887); 1085), this is surely a scribal error.

85. cantabimur: The majority of the manuscripts read *cantabimus* and Volpilhac comments (p. 69), "les vers 82-84 semblent bien indiquer qu'Alcon représente le poète. N'est-il pas dès lors logique d'admettre que, comme en 1,82-8, il souhaite aller chanter lui-même à Rome?" I have discussed elsewhere, in my section on the Authorship of the Poems, the dangers of attempting to identify the characters in these poems with real people. Volpilhac quotes in support of his theory Hor. *Serm.* 2.1.46; Ovid *Trist.* 4.10.59 and Stat. *Silu.* 1.2.197, but none of these passages supports his interpretation. Burman rightly says, "sine dubio cantabimur, id est celebrabimur...nam an propter Donacen cantaret urbi?". Alcon is ambitious, and wants to be famous in Rome, not merely to be there.

86. inter: *inter* here governs *cupressos*, although Nem. is doubtless imitating Virgil *Buc.* 1.25 *quantum lenta solent inter uiburna cupressi*, where *inter* can only govern *uiburna*. That *inter* should govern *cupressos* is necessary both to the sense and to the balance with *u.* 87, where the more humble tree, the hazel, can only be the subject of *frondescere*. Alcon is a humble poet who may be allowed to shine among the more noble poets of Rome.

87. pinus: Neue (1, pp. 769-70) reads *pinos* in this line but the evidence which he quotes seems to suggest that *pinos* was an earlier form, as it occurs at Enn. *ann.* 267; Cato *R.R.* 28.1; Varro *R.R.* 1.15 and in some manuscripts at Virgil *Buc.* 8.22 and *Geor.* 2.443 whereas in those of Virgil, (*Aeneid*), Ovid, Lucan, Valerius Flaccus, Statius and Martial the form *pinus* is nearly always found, and I have therefore preferred this form here.

88. toto sub sole: "beneath the long day's sun", or perhaps simply "all

day" If the latter, for *totus* in the ablative used to denote the duration of time, cf. Cic. *N.D.* 2.105, 108, 130; Catull. 109.5; Caes. *B.G.* 1.26.5; Curt. 8.6.19 and see *LHS* 2, p. 203; and for the use of *sub* when it appears to add nothing to the sense, see Housman *PCPhs* 1927, 31 (= *Classical Papers* 3, p. 1274).

89. descendere: The manuscripts are almost equally divided between *descendere* and *discedere* here. The latter verb is of course perfectly acceptable and is often used with *e* (see *TLL* 5 1280 19ff.), but there has been some argument as to what *descendere* would signify here. Wernsdorf says that *descendere* is here equivalent to *abire*, but the word is used in this sense apparently only to refer to departure from public office, as at Seneca *clem.* 1.12.2 and Lucan 1.334-5. Barth quotes as parallels for *descendere* as equivalent to *abire*, Virgil *Aen.* 11.450 and Prop. 2.4.19, but in the former case *descendere* must be used in its literal sense because its subject, an army, is advancing partly along the mountains (see *u.* 513 and Conington on *u.* 450), and has to come down to reach the plains, and in the latter case, *descendere* is used because the boat is moving downstream with the tide. Therefore, as far as I can see, if *descendere* is the correct reading here, downward motion must be implied. Schenkl points out that shepherds sit under trees uphill to avoid the heat and compares Cal. 4.168, and we learn from Pliny *epist.* 2.17.3 that cows were kept on hills in winter, although it is not necessary to suppose that the cows were uphill here, only that the herdsmen may have been.

Both *discedere* and *descendere* appear to me equally likely readings, but as N seems to be marginally the most reliable manuscript, I have adopted its reading *descendere.*

III

1. atque Micon: firy^1 read *ac Mycon* and y *et Mycon*, but the first syllable of the name must be short, as at Theocr. 5.112 Μίκων, Virgil *Buc.* 3.10, 7.30 and Cal. 5.1.

4. somno laxatus sumere uires: **laxatus** There is some confusion in the manuscripts here. *lassatus*, the reading of Hcjpqsu^{2}v^2 would be virtually redundant as we already have *fessus* in *u.* 3. Nabgilnuvxz read *lassatas*, which has found favour with many editors, and Schuster (*BJ* 212 (1927), 120) asserts that this is the correct reading. *lassatas* would be acceptable if *sumere* here means "regain", but I can find no evidence for the use of *sumere* as equivalent to *resumere.* G reads *laxatas*, which Heinsius approved, and which may be taken as a transferred epithet, but the most satisfactory reading is in my opinion *laxatus*, which is found in the margin of q. This reading, with which may be compared Virgil *Aen.* 5.836 *placida laxabant membra quiete*, balances

fessus in *u.* 3 and has the support of Hoeufft (*Pericula poet. et crit.* III, p. 326).

sumere uires: This phrase seems to have worried some editors, as it often means "gather strength (for an attack)", cf. Ovid *Met.* 11.510 *utque (leones) solent sumptis incursu uiribus ire*; *ibid.* 8.882 *uires in cornua sumo.* It can, however, also be used as here to mean "take strength from" with the ablative, without suggestion of attack, as at Ovid *E.P.* 4.10.42 *et (Boreas) sumit uires a propiore loco*, and cf. *ibid.* 3.4.31 *sumpsissem tali clamore uigorem.*

5. ex: Whilst *ex* is the preferred form in Latin literature before vowels, either *e* or *ex* can be used before any consonant (see Neue 2, p. 875ff.). Caesar always uses *ex* before *t*, but Lucretius on the other hand always has *e* (see Lachmann on 6.1018). Nem.'s own usage is of little help here, since he has the set phrase *ex quo* twice (2.26, *Cyn.* 124) and also *e siluis* twice (2.84, 89). It is perhaps, then, safest to adopt the reading of G, one of the more reliable manuscripts, N having a lacuna at this point.

6. praedam: All the manuscripts read *praedam* here, but its significance is rather difficult to establish. Attempts to justify this reading have been few and unconvincing, and many editors have followed Titius in reading *praedem.*

Burman supports *praedam*, comparing *Cyn.* 191 and Cal. 6.30 where V reads *praedam nactus*, but he admits that he cannot explain the significance of *praedam sumere pro carmine*, "nisi...loco carminis, quod poposcerant, & negauerat Pan, nunc furarentur eius fistulam." There is, however, no evidence that Pan has refused to sing to the young men; indeed, his words at *u.* 12 (*si carmina poscitis*) imply that he did not know they wished him to sing, and Burman is perhaps taking *pro carmine* in the wrong sense (see below). Volpilhac is surely correct when he says, "les bergers ne se contentent pas de prendre la flûte pour obtenir de Pan qu'il joue, ils tentent eux-mêmes de jouer." Volpilhac goes on to say, however, that the phrase *praedam sumere* is "fréquent" in Nem., which is misleading, as it occurs only twice more, at *Cyn.* 50 and 184 and in a quite different context, in the sense of "prey." The reading of the manuscripts appears to me to mean, "as if they were able to seize it (i.e. the *fistula*) as booty for the sake of a song", and the significance of these words is explained by *uu.* 8-10 and 13-4: the pipe will not play for anyone but Pan. *pro* is here used in a final sense, "in order to get", as at Venantius Fortunatus *V.M.* 4.304 (p. 357, ed. F. Leo) *pro munere currens*; Orosius 7.3.2 *persecutionibus, quas pro uita aeterna exciperent*, and see S. Blomgren, *Studia Fortunatiana*, Uppsala 1933, p. 26, and J. Svennung, *Orosiana*, Uppsala 1922, p. 41f.

Editors who support *praedem* here have perhaps been deluded by the general similarity of this scene to that in Virgil *Buc.* 6 into thinking the resemblance more close than it is (Silenus at Virgil *Buc.* 6.18-9 is described as having broken his promise to sing). *praedem* might be acceptable if it could be

used as equivalent to *pignus*, but there is no evidence that such a use is possible, and even if it were, this would not explain why Nem. did not simply use the unambiguous *pignus*. *praes* is an unpoetic word and is not used by Lucretius, Horace, Virgil, Tibullus, Propertius, Ovid, Seneca, Lucan, Valerius Flaccus, Statius or Silius Italicus; indeed, the only example of its use in poetry which I have been able to find is at Ausonius *Technopaegnion* 12.2, though there may well be others.

Dunlop concedes that if *praedem* is the correct reading here, it is used loosely, as it refers neither to a person nor to money, but nevertheless compares Cic. *Att.* 12.52.1 *praes pro Flaminio*, which passage is, however, quite irrelevant to the demands of the context here, see Shackleton Bailey *ad loc.* and on *Att.* 9.9.4. Also, as Beck points out, *praedem* accords ill with *inuadunt furto* (*u.* 8). All in all, I can see no reason to reject *praedam.*

9. suerat: A contracted pluperfect used for the imperfect, as often in poetry. See my note on 1.18.

12. iamque uidens: Understand either *Nyctilon, Miconem et Amyntan*, or, less likely, with Wernsdorf, "that his pipe had been taken." There is a third possibility: the identical phrase occurs at Virgil *Buc.* 6.21, where Silenus has just been roused from sleep, and Servius explains *uidenti* by *uigilanti*, "with his eyes open", "wide awake", which Conington says is unparalleled. Page translates "now beginning to open his eyes."

14. coniungo: For the short final *-o* see my note on 2.26.

15. Lenaee: The less well-known name for the god Bacchus, Lenaeus, has become corrupt in some sense in some manuscripts and the sense of the line has been restored by conjecture, with *ego* inserted to restore the metre, or possibly *Bacche* is a gloss which has intruded into the text.

semina: Titius seems to have taken this word literally, which led him to conjecture *stamina*, but *semina* is used here in its common sense of "origins", though Nem. perhaps intended it to carry the meaning "sowing" as well.

17. fatus coepit: HV's reading, with the participle first, is rather better than NG's *cepit fatus*. Glaeser's conjecture *occoepit fatus* is ingenious, but *occipio* does not seem to be used by the poets, except perhaps in Ausonius and Cyprianus Gallus, and possibly at Lucretius 5.889.

montiuagus: A rare, mainly poetic, adjective, also used by Lucretius and Statius. It is used as an epithet for Pans at Seneca *Phaed.* 784.

18. canŏ: The final *-o* is shortened also, for example, at Ovid *E.P.* 3.9.35; Statius *Silu.* 3.2.41, and at 4.41 and *Cyn.* 1.

grauidis hederata fronte corymbis: *hederata fronte* is a local ablative and *grauidis...coryymbis* is a sociative ablative dependent on *uitea serta* (*u.* 19).

hederata: The adjective *hederatus* is rare and late. It is also used by Tertullian (*coron.* 7 p. 433, 1) and Paulinus of Nola (*carm.* 19.278) to describe Bacchus and his retinue, and also occurs in Sidonius (*carm.* 9.295).

19. plicas: For *plico* used in the sense of "plait" cf. Gell. 17.9.9

udo: The discovery of the reading of N, *udo* (since GAH were not known in Burman's time), confirmed his suspicion, recorded in his *PLM*, vol. 1, *Addenda*, p. 725, that V's *quando* concealed an epithet. He suggests that *udo* can be taken as describing Bacchus himself, or "de madido flore uini." But the adjective must surely describe the vine-branch, cf. Stat. *Theb.* 4.658 *uda mero lambunt retinacula tigres*, where the *currus* is *pampineos* (*u.* 656). g[2]'s *comptus* and some early editions' *comptos*, — from which Heinius conjectured *comptas*, as *tigris* is always feminine in the poets (Neue 1, p. 616f.), — look like carly attempts at emendation.

21. iam tunc: Baehrens's *nam cum* has found favour with some editors, and a causal clause would go well here, except that it would seem likely that *hunc* in *u.* 23 begins a new sentence (see below on *u.* 22), which would leave the *cum* clause without an apodosis. Also, *uu.* 23-4 are not the logical result of *uu.* 21-2. The majority of the manuscripts read *iam tunc* which is perfectly acceptable: even before Jupiter took over the pregnancy, Bacchus was already (*iam*) proved to be *uera Iouis proles* — because Semele alone of mortals had seen Jupiter undisguised and had been blasted by a thunderbolt as a result. I have preferred *tunc* here, because although this form is in other writers often used before vowels or the letter *c*, Nem. uses it before any letter indiscriminately, and *iam tunc* is much more common than *iam tum* in later writers (see J.B. Hofmann in *TLL* 7 116 26ff.). Burman's *nam* (*tunc*) makes sense, but has less point than *iam*. It is strange that no one, apparently, has suggested *iam cum*: Bacchus was already proved to be *uera Iouis proles* when Semele saw Jupiter undisguised; the fact that Jupiter took over the pregnancy was a further proof. Glaeser conjectures *quoniam*, which gives good sense, but it is difficult to see how such corruption could have come about.

post sidera caeli: Dunlop (p. 194) suggests that this phrase means "after the thunderbolt from heaven," and indeed the editions Brassicana, Ascensiana and Oporiniana read *post fulmina caelo* where *caelo* is presumably to be taken as an ablative of origin or ablative of place from where. If this is, however, what Nem. meant, there would have been nothing to prevent him from writing *fulmina caeli* and making the point clear. The nearest parallel to such a use of *sidus* that I can find is Pliny *N.H.* 2.82 *siderum ignes esse qui decidui ad terras fulminum nomen habeant*. It is better to take the words in their usual sense: Semele is the only one, apart from the stars of heaven, to see Jupiter in his true form.

post: This use of *post* to mean "except for", "apart from" is rare. See *K-S* 1, p. 535 for further examples.

22. Schenkl, Giarratano, Duff and others punctuate with a comma at the end of this line, but I think it unlikely that Nem. would have switched from invocatory *te* to *hunc* in the same sentence: *hunc* in the next line and *hunc* in *u.* 25 are surely in anaphora in the same sentence. I have therefore punctuated with a full stop at the end of *u.* 22, as do Burman and Keene.

24. pertulit: As Beck points out, V's *protulit* is too much like *produxit* following, and adds nothing to the sense. *pertulit* means "carry to full term," as at Pliny *N.H.* 7.57 *quaedam (feminae) non perferunt partus.*

25-6. From the probable cause of the omission of *u.* 25 in some V manuscripts, see my excursus on the relationship of the manuscripts.

26. nosque...nutrimus: The majority of the V manuscripts no doubt understand *nymphae*, which all the V manuscripts read for *nysae* here, as a cause of apostrophe, but al²v³z have thought it necessary to simplify by altering to *nutristis.* AH, however, also have the second person plural, although they preserve *u.* 25 and *nysae* in *u.* 26, and this may be due to the use of a number of different sources, the *alii codices* which Ugoletus mentions in his colophons.
nutrimus: Castiglioni (*Studi in Onore di Gino Funaioli*, p. 20-1) objects to *nutrimus*, which he takes as a perfect form, because of its ambiguity next to the present forms *fouet, sustinet* etc. He argues, too, that the preposition *in* is superfluous to the sense, and proposes reading *nutriuimus antro.* He would not, however, insert this into the text, and also regards explanation of such a corruption as unnecessary. A few examples of such contracted perfects are given in Neue 3, p. 63, where *audimus* is rejected in Cicero, and *petimus* at Lucan 9.430, but the forms *coimus*, in Ulpian *Dig.* 17.2.58 and in some manuscripts of Terence (*Eun.* 539); *subimus* in Tac. *Ann.* 11.24; *desimus* Seneca *brev. vit.* 17.3, Pliny *epist.* 3.21.3 in some manuscripts; *lacessimus Brut. and Cass.* (Cic. *Fam.* 11.3.1) and *repetimus* Seneca *consol. Helv.* 9.10, are accepted. But it is in my opinion unlikely that *nutrimus* is a contracted perfect form at all: in view of the presence of *fouet* and *sustinet* in *u.* 28, it is almost certain that *nutrimus*, too, is historic present.

27. ueneratus: Schubert (*Acta Soc. Philol. Lips.* 22 (1874), 480-1) proposes *ueteranus*, saying that it contrasts well with *paruum* and fits well with *senes* in *u.* 25. It is true that Silenus is often described in poetry as *senex* (e.g. at Ovid *A.A.* 1.543; *Fast.* 6.339) or *senior* (*Fast.* 1.399), but *ueteranus* is an unpoetic word, although it occurs at Prud. *Symm.* 2.1082 and Drac. *Hex.* 1.100, and is used to mean "old" only in technical language. There is nothing impossible about *ueneratus* of the manuscripts: Silenus is a mere demi-god and Bacchus one of the great gods.

29. euocat aut: For *euocare* in the sense of "elicit" cf. Seneca *epist.* 29 *risum euocare lugentibus.* H's *aut uocat ad* makes sense, but looks like an emendation

of V, or possibly a conflation of the NG and V readings. V reads *et uocat ad*, which is accepted by early editors and is also possible, cf. Livy 28.15 *Carthaginienses fessos nox imberque ad necessariam quietem uocabat*, but it is more likely that V's reading is a corruption of NG's than vice versa: *Euocare* could have been misread as *& uocare* and then *aut* altered to *ad* to restore the sense.

For *aut* placed second in the clause cf. Lucr. 6.105; Virgil *Geor.* 1.484, *Aen.* 1.369 etc.

motuue: This, Glaeser's conjecture, is required by the sense: *motuque* would link *euocat...risum* and *quietem allicit* as if they were simultaneous actions, which would be nonsense.

32. adstringit: Used here in the sense of "grasps," as at Valerius Flaccus 1.282.

33. mutilum: This adjective is found from Cicero and Caesar on, and its basic meaning is "cut off," see Walde-Hofman 2, p. 136f. It later became used to mean "with horns cut off" or "hornless" as at Ovid *A.A.* 3.249, but this would be a strange epithet to apply to Silenus, who is sometimes portrayed as having horns, and *mutilum* has therefore been interpreted as "bald", a common attribute of Silenus. This would then, according to *TLL*, be the only example of *mutilus* with this meaning, apart from Gloss. Ansil. *MU* 395 *mutilo capite: tonso capite* which presumably refers to monks. Plautus (*Capt.* 269) uses *admutilare* for *tondere. mutilus* would appear, therefore, to mean "bald" only when the hair has actually been cut off, which is clearly not the case here. *mutilus* perhaps refers to the abnormally short forehead which Silenus often has in paintings, cf. Apul. *Met.* 10.29.1 *ungula rotunda atque mutila* where again the adjective is applied to a part of the body without literal cutting off being involved.

34. et: All the manuscripts read *et* here. Barth suggests *aut*, which would be appropriate, as we have a succession of disjunctive particles in *uu.* 28-30 and again in *uu.* 32-3, and *u.* 34 completes the description. *et* does occur, however, in conclusions after disjunctive particles (see *TLL* 5 891 73ff) and is also itself sometimes used in a disjunctive sense. (See *TLL* 5 894 30ff).

35. iuuentus: Heinsius conjectures *iuuentas*, which is very rare in the poets, and is used only once by Lucretius, three times by Virgil, four by Horace and twice by Tibullus. Lucretius and Tibullus do not use either of the other similar words for "youth." Nem. uses *iuuentas* once, at *Cyn.* 115. AHV have *iuuenta*, which is less common overall in the poets, although Propertius (4-2), Ovid (21-13), Manilius (4-2), Valerius Flaccus (17-7), Calpurnius (4-0), Statius (24-15) and Martial (3-0) prefer it to *iuuentus. iuuenta* is often used in the oblique cases as more convenient metrically than *iuuentas* and *iuuentus*, and is found in

Nem. three times (1.60, 2.9 and *Cyn.* 94), always in the oblique cases. *iuuentus* is the most common term overall and I have therefore preferred it here. Nem. uses *iuuentus* at *Cyn.* 298. For the use of *iuuentus, iuuenta, iuuentas* in the poets see Eberhard Heck, "*Iuuenta-iuuentas-iuuentus* in der römischen Dichtung" in *Siluae. Festschrift für Ernst Zinn*, Tübingen 1970.

36. cornu: Maehly objects to *cornu* of the manuscripts on the ground that a horned Bacchus fits badly with his description in *u.* 21 as *uera Iouis proles* and therefore reads *crine*. This consideration does not seem to have worried the poets, however, who occasionally refer to a horned Bacchus, especially as a giver of courage, e.g. Tib. 2.1.3; Hor. *Carm.* 2.19.30; Prop. 3.17.19; Ovid *Met.* 4.19; *Fast.* 3.481; 3.767; 6.483; Stat. *Silu.* 3.3.62 etc. Kirby Flower Smith on Tib. 2.1.3. says that Bacchus appears to have received his horns in the Alexandrian age and he is often thus represented on the coins of the Diadochi. Plutarch, *De Is. et Osir.* 35 (Mor. 364F), says that in his time this conception of Dionysus was common in Greek art, cf. also Philost. *Imag.* 1.15 etc. The horned Bacchus is less common in sculpture, see Lemaire p. 563ff.

37. laetas: Burman conjectures *foetas*, comparing 4.48, although he concedes that the reading of the manuscripts can be justified. I have been unable to find another example of *laetus* used of *uuae*, but this adjective is often used of flourishing plant and crops, and is applied to *uitis* at Cic. *N.D.* 2.156; Virgil *Geor.* 2.48, 2.221, and to *palmes* at Virgil *Geor.* 2.363.

ostendit: NHV read *ostendit* and G *extendit*, both of which are possible. For the former reading cf. Columella 4.28.1 *antequam florem uitis ostendat* and for the latter cf. Ovid *Trist.* 4.6.9 *ut extensis tumeat...uua racemis*, but I have preferred NHV's reading because, as there is no evidence that N is contaminated with V, and because G bears signs of scribal emendation, it would seem more likely that NHV are preserving the truth independently. ps read *ostentat*, but the frequentative is inappropriate with *primum*.

40. ignotos: Because he is the first to show their use. Thus Tib. 1.7.32 of Osiris, *primus.../poma...non notis legit ab arboribus.*

primi: They are the first ever to tread the grapes. V's *pueri* may have come in from *u.* 35, or is perhaps due to a confusion of abbreviations.

42. elidere: Lemaire alleges that *elidere* is more common than *illidere* with reference to treating wine. This implies that there are a number of examples of these two verbs used in this way, but in fact, *TLL* cites only one of *elidere* used of wine: Prop. 4.6.73 *uinaque fundantur prelis elisa Falernis*, and does not have a single example of *illidere* used of wine. Beck considers that *illudere* fits better with *lasciua cohors* (*u.* 46), but *illudere* is surely nonsense.

45. nudaque: NG's *rubraque* has found favour with some editors and could possibly be defended as a proleptic use, but it is more likely, as Schuster

suggests (*BJ* 212 (1927), 123) that *rubraque* has come about under the influence of the following *purpureo*. Müller (*B. Ph. W.* 34 (1885), 1072) also rejects *rubra*, proposing instead *dura* or *cruda*, and Maehly would read *scabra*, but HV's *nudaque* adds to the sense and is clearly to be preferred. Cf. also Cal. 4.124.

47. quae...arripit usus: Schenkl (p. lxxi) defends the use of two such similar words as *corripiunt* and *arripit* so close together on the ground that such examples of "neglegentia" are quite common. Müller, on the other hand, (*B. Ph. W.* 34 (1885), 1072), rejects the reading in spite of this defence, and regards Ulitius's *occupat*, together with *quod*, as more probable. Maehly is also worried by *arripit*, and reads, because of *u.* 48, *accipitur uas*, comparing *u.* 17 for the metre, but *uas* is highly improbable.

arripit cannot be rejected here simply on the ground of the repetition. Cf. for repetitions of words with similar roots, Ovid *R.A.* 41 *ad mea, decepti iuuenes, praecepta uenite*; *Met.* 2.695 *et dedit. accepta uoces has reddidit hospes*; *Met.* 7.455 *gaudia percepit nato secura recepto*, and for repetitions in general see Norden on Virgil *Aen.* 6.204ff. and Allen on Cic. *Div.* 1.35. Cf. also 1.59 *duras...curas* and see my note *ad loc.* V's *hoc capit* looks to me very much like an emendation, and it may be significant that H agrees with NG in reading *arripit*, although too much attention should not be paid to this, as H agrees with V in reading *quod sors!*

quae: It might be argued that NG's *quae* was prompted by *pocula.../obuia*, but I think it more likely that V's *quod* is an emendation necessitated by the introduction of *hoc*. The fact that H has readings from both the NG and V branches of the tradition is no doubt due to its use of two or more sources representing both branches.

49. concauat: Cf. Prop. 4.9.36 *et caua suscepto flumine palma sat est. TLL* cites only three other occurrences of the verb *concauo*: Ovid *Met.* 2.195; Amm. 23.4.14 and Fulg. *myth.* 21 p. 38, 24 (ed. Helm).

51-4: The evidence of the manuscripts is very confused and no attempt to solve the problem here has, to my mind, been entirely successful. The text appears in the different manuscripts as follows:

alius uocalia cymbala mergit 51
excipit ac potus saliens liquor ore resultat 53
atque alius latices pressis (*pressit* cjpqsv) *resupinus ab uuis* 52
spumeus inque umeros et pectora defluit umor 54
V *plerique*

alius uocalia cymbala mergit 51
excipit at (*ac* H) *potus saliens liquor ore* (*saliensque*

liquore G) *resultat* 53
atque alius latices pressis (*pressus* NG) *resupinus ab uuis* 52
euomit inque umeros et pectora defluit (*diffluit* H) *umor* 54

NGH

alius uocalia cymbala mergit 51
atque alius latices pressis (*pressit* a) *resupinus* (*resupinis* z) *ab uuis* 52
excipit ac potu (*putu* z, *potis ed. Aldina secunda*) *saliens liquor ore resultat* 53
spumeus inque umeros et pectora defluit umor.

ag^{2}z, *ed. Aldina secunda*

In the text as given by the majority of the V manuscripts, there is no verb governing *latices*, unless we read *pressit*, which looks suspiciously like an interpolation. *potus* would be the object of *excipit*, *ac* would be postponed as at Valerius Flaccus 8.400, and there would be a sense pause after *potus*. This is in my view unnatural and thoroughly clumsy. Also, *u.* 52 follows on a little awkwardly from *u.* 53.

The textual conformation of NGAH leaves intact the problem of the order of *uu.* 52 and 53. *latices* does indeed now have a verb governing it, but *euomit* is otiose after *liquor ore resultat* and looks like a gloss which has crept into the text, perhaps, as Mr. A. Hudson Williams suggests, representing an original *euomitur* which glossed *saliens liquor ore resultat*, or possibly it is an interpolation designed to restore the sense after the lines had been transposed. Also, the literal use of *euomo* is mainly confined to post-Augustan prose and its occurrence here is the only example in poetry cited by *TLL*. Again, while *potus* as the accusative of the noun *potus* governed by *excipit* would give good sense, we should then have two drinkers vomiting which would seem contrary to the requirements of sense. G's *saliensque liquore* is clearly the result of *liquor ore* being run together and *-que* then added to restore the metre.

Baehrens attempts to justify the order of the majority of the manuscripts by reading

alius uocalia cymbala mergit
(*Excipit aes potum saliensque liquore resultat*);
Atque alius latices pressis resupinus ab uuis
Ebibit

and suggests alternatively *pressat* in *u.* 52, retaining V's *spumeus* in *u.* 54, but he is, in my opinion, taking quite unwarranted liberties with the text.

The line-order of ag^{2}z gives, to my mind, the best sense, with *u.* 52 now following on quite naturally from *u.* 51. The repetition of *alius* may have

caused a transposition here: the scribe's eye was drawn down from *u.* 51 to *u.* 52 after *u.* 51 had been copied. *u.* 53 was copied next and the omitted *u.* 52 inserted after it. V's *spumeus* is to be preferred to *euomit*; for the postponement of *-que* cf. *Cyn.* 126 and Norden on Virgil *Aen.* 6.818. Giarratano, followed by Duff and others, adopts ag^{2}z's line-order while reading *euomit* and places *saliens liquor ore* in parenthesis, but this is most unnatural and thoroughly clumsy. Giarratano does not say what he intends his text to mean, and especially how he would take *potus*, but Duff translates "when drunk," clearly taking *potus* as a perfect participle with active meaning, as at Cic. *Fam.* 7.22; Prop. 2.29.1 etc. Another possibility would be be for *potus* to be the object of *euomit*, but this, too, is inelegant and unlikely.

Once we have adopted ag^{2}z's line-order and *spumeus*, the remaining problems are 1) whether to read *ac* or *at*, and 2) to determine whether *potus* is possible and if so, what it means, and if not, what is to be read instead? The answer to the first question depends partly on the answer to the second, but *at* is probably to be preferred as there is a contrast between *excipit* and *resultat*. The second question is rather more difficult. *potus* as participle meaning "being drunk," referring to the Satyr, is impossible as there is nothing with which it could go syntactically now that we have rejected *euomit*, and that it might be accusative of the noun *potus* is unlikely as *latices* is now the object of *excipit*. If *potus* is participle with passive significance, "having been drunk," then it would have to be taken with *liquor*, and the combination of the two participles *potus* and *saliens* is improbable. *potus*, therefore, must be rejected. The second Aldine edition reads *potis*, with *Satyris* presumably to be understood, but the plural is awkward, as Nem. has been describing individual Satyrs. *poto*, the conjecture of Heinsius, is elegant and may well be right, but on balance I prefer as's *potu*, "in the act of drinking."
Thus I would read there:

alius uocalia cymbala mergit
atque alius latices pressis resupinus ab uuis
excipit; at potu saliens liquor ore resultat,
spumeus inque umeros et pectora defluit umor.

52. resupinus: The Satyr is not necessarily lying on his back to drink, but may only be leaning backwards, cf. Ovid *Met.* 15.520 *et retro lentas tendo resupinus habenas.*

53. saliens: Maehly considers that either Nem. is very careless in writing *saliens...resultat*, or else we should read *rediens*. But alteration is unnecessary: *salio* need not imply upward movement, cf. Cato *R.R.* 154 *ut in culleum de dolio uinum salire possit*, and is perhaps to be referred to the juice going into the drinker's mouth, whilst *resultat* refers to its coming out again.

55. ...-que...-que: According to Christensen (*ALL* 15 (1908), 186), the use of *-que...-que* to join two nouns signifying human activities is not common. This is the only example in Nem. of two nouns so joined.

56-7 : This is an awkward sentence and has been variously emended. Müller (*B. Ph. Wo.* 34 (1885), 1072) suggests that we read *raptantur amicis / concubitum* (*concubitum* being the reading of NG) *Satyris fugientes iungere Nymphae*, with *nymphae* the subject of *raptantur*, but it is impossible to see how this could be reconciled with what follows. Maehly conjectures *trepidant adamantes / concubitum*, but this is also highly unlikely. The use of *raptare* with the infinitive is extremely rare, and the only other example I have been able to find in poetry is Silius 13.720 *raptabat amor priscos cognoscere manes.* However, *K-S* (1, p. 673) say, "In der vorklassischen Sprache, in der Dichtersprache und daran anschliessend in der Prosa seit Livius werden noch viele andere Verben mit dem Infinitiven verbunden." It therefore does not appear necessary to regard this, with Wernsdorf, as a Grecism: *raptim discurrunt apprehensuri Nymphas fugientes ut concubitu sibi iungant.* Dunlop translates "seized with desire to," as at Plautus (*Cist.* 215-6), Virgil (*Geor.* 3.291-2) and Manilius use the phrase *amor raptat*, and I wonder if Nem. is not here using *raptantur amantes Satyri* as equivalent to *amor raptat Satyros.*

The use of *iungere* here also appears to be uncommon, cf. Trag. *inc.* 80 *Helenam Paris innuptis iunxit nuptiis.* (ed. Riddeck).

63. prosatus ipso: The variants in N and G here have apparently been caused by the intrusion of explanatory *ab.* Beck says that *prosatus* is "exquisitius," but *natus ab* in Aalxv is more probably a gloss or an emendation of one of the unmetrical variants.

64-5. de uitibus hastas / integit: HV here read *ingerit*, which may be a simple scribal error, or they may have been influenced by the occurrence of the phrase *ingerit hastas* at Virgil *Aen.* 9.763 and Stat. *Theb.* 9.708. Keene retains *ingerit*, comparing these two passages and taking *de uitibus hastas* as a unitary phrase with *ingerit*, "hurls," "throws," but the thyrsus was ornamented with vines, not made from them. *integit* fits the context better, since *uu.* 64-5 list the very humble and ordinary tasks which Bacchus has condescended to do, and *hurling* the thyrsus scarcely counts as one of these. The vine-clad thyrsus is a fairly frequently mentioned attribute of Bacchus (e.g. at Ovid *Met.* 3.667) and there is perhaps a reminiscence here of Virgil *Buc.* 5.31 *foliis lentas intexere mollibus hastas.* This is the only example cited by Kuhlmann in *TLL* of *intego* used with *de*; elsewhere it is used with *ex*, e.g. Marcell. *med.* 8.115 *ex altera parte panni...oculos*, but usually it is followed by the plain ablative. *de* here denotes "the material used," cf. Ovid *Met.* 2.554 *texta de uimine cista*; *Fast.* 3.254 *de tenero cingite flore caput*; Sillius 5.48 *texens de uimine massam.* There

are no certain examples of this instrumental use of *de* before the first century, but from the time of Apuleius on, it becomes more and more common, e.g. Apuleius *Met.* 11.16; *Peregrinatio Aetheriae* 37.2, 37.3; Canon. Apost. 73.15 (Didasc. Apost. 5 111 Hauler) etc. See also my note on 2.11.

68. uberibus...siccare: For *siccare* with the ablative cf. Hor. *Carm.* 1.31.10-2
suadens siccare: This use of *suadeo* with the infinitive of indirect command is poetic, and rarely occurs in prose. Cic. *de Or.* 1.59.251 is an exception.

68-9. fluorem / lactis: The only other example of this use of *fluor* appears to be *Cyn.* 220, which as Haupt points out (*op. cit.* 1, p. 371) is a significant point in favour of the *Eclogues* and *Cynegetica* being by the same author. *fluor* is post-Augustan and is used by Celsus, Arnobius, Ausonius and others. Some V manuscripts, characteristically, have the more common *liquorem*, cf. Lucr. 2.398 *mellis lactisque liquores.*

69. gleba: This appears to be the only example of this word applied to cheese.

IV

3. proprios: For *proprius* used for *suus* see *LHS* 2, p. 179.

5. ignis: This use, to signify one who inspires love, is much less common than its use as equivalent to *amor* (as in *u.* 11): Rubenbauer (*TLL* 7 295 75ff.) cites besides this line only Ter. *Eun.* 85; Virgil *Buc.* 3.66; Ovid *Am.* 2.16.11; 3.9.56; *Her.* 16.104, 17.85; Manil. 4.683 (Iacob's conjecture) and Homer. 72.
erat: *erant* is the conjecture of Heinsius, but as Burman rightly says, "non male: nulla tamen necessitas mutandi uulgatem." The distribution of the two subjects also tells against *erant.*

7-11. : For inverted *cum* clause to be preceded by a verb in the perfect indicative (*lusere*) is rare. *LHS* (2, p. 623) say, "Im Hauptsatz steht meist ein duratives Tempus (Impf. oder Plqpf.) ganz selten das hist. Perf. seit Cic. *Phil.* 2.73 al." Housman (*CQ* 27 (1933), 70 = *Classical Papers* p. 1219) says that in Statius he has noticed only two examples of the preterite (*Theb.* 5.89 and 10.329) against twenty of the imperfect or pluperfect.

7. furentes: N reads *luxere parentes furentes,* from which Glaeser conjectured *pauentes,* but both *luxere* and *pauentes* would give the wrong sense. It could be argued that *furentes* has appeared here under the influence of *furor* in *u.* 5, but such repetitions are quite common in both poetry and prose e.g. Cic. *Div.* 1.78; *N.D.* 1.12 and 13; Virgil *Aen.* 4.25-6, 173-4, 247-8, 412-4; 6.162-4, 495-6; 10.821-2; Hor. *Carm.* 3.3.60-1 and see my note on *Cyn.* 100

9. placitas: For the use of *placitas* in the sense of "fixed upon," "appointed", cf. Sallust *Jug.* 81.1 *locum...placitum*; *Vulg. 1. Reg. 13,11 placiti dies.*

10. animus: For the use of *animus* with *est* and the infinitive cf. Virgil *Aen.* 4.639 *sacra Ioui Stygio...perficere est animus;* Curt. 5.3.11; Ovid *Met.* 1.1 etc. GAH's *animo* was perhaps influenced by the more common expression *in animo habere.*

solitos ad ludere fontes: Most editors read *alludere* here, but for *alludere* to be followed by a plain accusative denoting the place where the action of the verb takes place would be unparalleled. Catull. 64.66, which Keene cites, is no parallel, as there the accusative is governed by the preposition *ante.* Calpurnius (4.67) uses *alludere* with the dative. Maehly suggests *ad ludere*, which does in fact appear in lz, and this would remove the difficulty. For the anastrophe of the monosyllabic preposition cf. *Pan. Mess.* 185 *horrea fecundas ad deficientia messes*; Stat. *Theb.* 10.714 *mediosque per obuius ensis*; Manil. 4.605 *usque canes ad, Scylla, tuos* and see Housman on Manil. 1.245.

11. durus adederat ignis: *durus*, the reading of NGAH, would be a strange epithet to use of *ignis* in its literal sense, and C. Schenkl therefore conjectures *dirus quos ederat. ignis*, however, is not used here in its literal sense, but as equivalent to *amor*, as often in the poets, and Nem. almost certainly had in mind Virgil *Aen.* 6.442 *hic quos duros amor crudeli tabe peredit.* The V manuscripts read *lusus* or *luxus.* Barth considers *lusus* is here used as equivalent to *elusus*, and Wernsdorf explaines *lusus ignis* as meaning "amor saepius deceptus et hinc magis urens." *lusus* is not impossible, but in view of the Virgil passage cited above, *durus* is to be preferred. *lusus* might have come about under the influence of *ludere* in *u.* 7 above.

adederat: Nearly all manuscripts read *ederat*, a more common verb than *adedo*, and *ederat* gives good sense, but would require *durus quos* to scan, and there is no manuscript evidence for this reading. Hau[2] *uel* A read *adederat*, which is used of literal fire, for example, at Ovid *Am.* 1.15.41. Titius explains "ignes deceptos corroserat, & iam ferme consumpserat," and a parallel for the figurative use of *adedo* is perhaps Silius 13.679-80 *adesum/ cladibus Hasdrubalem. ad-* could easily have been lost by haplography.

13. duxere querellas: The use of *querellas* as direct object of either *dicere* or *ducere* appears to be unparalleled, and various emendations have been suggested.

dixere appears in the less-interpolated branch of the tradition, and the expression *cantu dixere querellas* could perhaps be explained as an extension of *dicere carmen*, which occurs at 1.63, and also at Cal. 1.92-3, 2.30. However, Markland on Stat. *Silu.* 5.3.92 argues very cogently in favour of *duxere.* He cites as parallels the use of *ducere bellum* as equivalent to *bellare* (Virgil *Aen.*

8.55); for *dolere* (Silius 8.212); *ducere uolatus* for *uolare* (*ib.* 12.101); *ducere suspiria* for *suspirare* (Stat. *Theb.* 9.711); *ducere uirides annos* for *in iuuenta esse* (Ovid *A.A.* 3.61, where the text is, however, doubtful). Here he says that *duxere querellas* is equivalent to *querebantur*, and *dixere* is employed "male."

The expression *duxere querellas* might furthermore be paralleled by *ducere uoces*, for which see Lucr. 5.1406; Virgil *Aen.* 4.462-3 and Manil. 5.117, and by *carmen ducere* at Ovid *E.P.* 1.5.7, and the idea of "drawing out" or "prolonging" inherent in *ducere* is surely relevant here. Markland would also read *duxisti* at 1.63, comparing *ducit...cantus* at 2.61, but the context of these two passages is different, and I would retain the reading of the manuscripts at 1.63. (See my note *ad loc.*).

Glaeser's conjective, *luxere*, has found considerable support, but such an expression seems unparalleled. *OLD* gives its meaning in the transitive sense as "bewail, mourn" (persons or events) and "lament" (with accusative and infinative), neither of which meanings applies here. Maehly objects to *lugere* on the ground that it and *queri* mean almost the same, which is hardly an overwhelming objection, and he therefore reads *dulci cantu mulsere*, comparing the refrain *cantet, amat quod quisque: leuant et carmina curas.* Similar uses of *mulcere* also occur at Stat. *Silu.* 5.1.27; Hor. *Carm.* 3.11.24: Silius 10.615 etc., but Markland's explanation has in my opinion rendered all conjecture unnecessary.

16. quae me tibi gloria uicto?: Burman comments "nec quare uictus Mopsus diceretur, quum fugeret Meroe, poteram intelligere, conieceramque uel *spreto* uel *luso* esse legendum, uel etiam, *quaenam tibi gloria, ficto si uultu mentem premis?* &c. sed seruari posse tandem uulgatam lectionem credebam, si *uicto* explicaretur amore tui uicto & succumbenti. & imitationem esse Tibulli uidebam, qui lib. 1.8.49 *puero quae gloria uicto est?* sic *femina uicta* Ov. *A.A.* 1.278 & *Met.* 4.233 *uicta nitore Dei posita uim passa querela* & ita potest capi *Venus uicta* apud Gratium (*sic*) 67." Dunlop describes *uicto* as a conditional ablative absolute, "if I am conquered," but Mopsus's state as *uicto* is surely already a fact.

17-8: It is difficult to say precisely what Nem. means by these lines. Wernsdorf and others would read *serenans* in *u.* 17 and connect it with *tandem dura negas*? but this reading seems to me to make nonsense of *tandem* because it is clear from *uu.* 8-9 (*modo...nunc*) that Meroe makes a habit of holding out false hopes by arranging to meet Mopsus and then not turning up, (*uu.* 8-10), whereas *tandem...negas* surely implies that she has done so on this occasion only. I would read therefore separate *u.* 17 from *u.* 18, which makes it necessary to read *serenas* with the manuscripts. *uultu* and *fronte* indicate the encouraging appearance that Meroe assumes and *mentem* her true attitude to Mopsus, namely that she looks on him as a source of amusement. (*u.* 7).

18. nega: The choice between *nega* and *negas*, and the question of punctuation here seem to depend largely upon how the next phrase is to be interpreted. The reading of e, *non possum non uelle*, is unmetrical, and the "positive" sense given by the reading of v, *non possum nolle*, and by the conjectures of Ulitius, C. Schenkl and Baehrens, i.e. he will love her if, or although, she refuses him, is, as Martellius says, contrary to the sense required here: the complaint of Mopsus is that he loves Meroe, but she is constantly breaking her promises to him. Lemaire's *possum non uelle negantem*? which he explains as "Etsi tu negas, num inde fieri potest, ut te minus amem?" I would reject for the same reason.

There remain four possibilities. One is to read *negas*? *possim* with Burman, thus making the clause *possim non uelle negantem* a wish: her refusals make him love her even more, which he wishes were not the case. The second is to take *negas*? *possum non uelle negantem* as a threat, as at Virgil *Buc.* 2.73: he will stop loving her if she persists in her unkindness. A third possibility is that *negas* is to be taken as a statement, which would make reasonably good sense. If this were then followed by Burman's *possim* with potential force, the sequence of thought would be adequate. The fourth interpretation is that of Martellius which makes better sense if one reads *nega* with NG: he wants her to tell him openly that she does not care for him, which he really knows already (*u.* 17), and as he has some self-respect, he will cease to love her. *nega* and *possum*, internally related, would then answer *u.* 17. This last is for me the most likely solution and involves no conjecture.

24. nec: Burman does not see why Heinsius conjectured *et* here, but it does make a sort of sense. Beck explains it: "accommodat se tuis annis — iuuentuti." This does not, however, bring out sufficiently clearly the idea of a gift of short duration, and *annis* here more probably means "length of years."

se quod commodet annis: The reading of i^2n, *se tibi commodat annus*, makes sense, but it is a truism, and its application to a particular person comes in rather abruptly after a series of generalisations. HV *reliqui* read *se tibi commodat annis*, but the use of the ablative *annis* as equivalent to *annos* (accusative of duration) would be rather flat. NG reads *se quod commodet annis* which gives the best sense, and the generic subjunctive is surely required here.

29. suos habet arbor amores: There have been three different interpretations suggested for this phrase. According to Martellius, love is in everything: "nam omnia, quae natura constant, suos foetus habent et amant." Barth, on the other hand, points out that some nymphs were trees, and Camps gives as one interpretation of Prop. 1.18.19 *si quos habet arbor amores*, "'trees that are acquainted with love' (for each tree has its nymph with which it can be identified)", so that if Nem. is echoing Propertius, this is probably the way he

understood the phrase, as the other possible interpretation of Propertius's line is not relevant here. A third possibility is that it is a reference to the sexuality of the trees, as Raynaud suggests. The Romans were aware of this fact, as Pliny (*N.H.* 13.31) shows, and Claudian refers to it at *nupt. Hon.* 65ff. The second interpretation is perhaps the most likely because of the inclusion of *montes* in the list of those who love; the explanation of Martellius is rather trite, and Nem. would have had to have been more than usually careless to include *montes* if the phrase is to be taken according to the third interpretation.

30. prodis: Paladini (*Latomus* 16 (1957), 140) rejects both *prodis* and *perdis* for Burman's *pellis*, strangely asserting that it is not a question here of desertion or betrayal, but, as often in *Eclogues*, of the loved-one being extremely shy. This is totally incorrect, as *u.* 7 shows, though Nem. is clearly indebted in *uu.* 26-30 to other passages where this is the case, e.g. Virgil *Buc.* 2.63-5. Although *perdo* is often used of those desperately in love, it appears usually to be used of those whose love is returned, or at least, whose attentions are not rejected, cf. Hor. *Carm.* 1.8.3; Ovid *Am.* 2.18.10, and in the passive at Plaut. *Cist.* 1.2.13; Prop. 1.13.7. Only Catull. 91.2 seems doubtful.

NG read *prodis*, which gives good sense. Catullus (30.3) uses this verb of a friend who has broken his word, as Meroe has here (*uu.* 8-10). It need not imply, as Paladini seems to suggest that Mopsus thinks he has a rival.

Schuster (*BJ* 212 (1927)) supports Giarratano's punctuation with a comma after *miserum* as more correct than having one after *fugis*, as *miserum* is parallel to *amantem*. But this is surely misguided; the sense of the passage is "omnia amant: tu una fugis," and *miserum* has no place in this clause: it is the fact that she alone flees which is important at this point, not whom she flees. Mopsus then with his next words returns to himself.

32. alit: All the manuscripts read *alit*, but Verdière (*Prolégomènes*, p. 82) objects to it on the ground that, having said that time aids the development of things in order to destroy them, Nem. then insists on the brevity of joy, which implies that there is only a short space between the nourishment of things by time, and their destruction. This, Verdière says, is obviously false, and he reads *agit*, comparing *Cyn.* 104 *Ianus temporis auctor*, and Maximian El. LVIII (Baehrens *PLM* V, p. 349 1.3), *omnia tempus agit, cum tempore cuncta trahuntur*. Then in place of an antithesis, there is a crescendo.

These objections I find unconvincing. It *is* a short time, in comparative terms, between birth and death, and Lycidas illustrates his point by going on to describe how he saw calves in the spring which are now fully grown bulls. Iollas is twenty, and his days as a beautiful youth are already numbered. Also, the antithesis of *alit...rapit* gives more point to *usus in arto est* than *agit... rapit*.

34. coiere in cornua: Barth conjectures *coiere in praelia* (*sic*), for which see Stat. *Theb.* 7.21 and 11.306, and Lucan 2.225. *coiere in cornua* does seem, at first sight, rather odd. *TLL* (4 966 24) explains *in cornua*, "i. in pugnam" and describes it as a syllogism, but cites no comparable passages. Nem. is apparently using *cornua* in the sense of "battles with horns" by analogy with the common use of *arma* in the sense of "armed conflict." *in cornua* is probably to be explained as a pregnant use, "for the purpose of horn-battles."

38. uocat aestus in umbram: Duff is wrong to understand *nos* here, as the two shepherds are already in the shade (*u.* 1). The object understood is *Meroen*, who is apparently the only one not avoiding the heat.

39. iam nulla: Glaeser reads *et iam*, presumably with N's *subeunt*, otherwise the line would be unmetrical. *et*, however, spoils the asyndeton of *uu.* 39-41, and *subeunt* gives less good sense than *subiere*, the reading of HV *plerique*: all living things except Meroe are already resting away from the heat.

41. cano: For the scansion, see my note on 3.18.

42. concedo: For the scansion, see my note on 2.26.

45. lucentes: The expression *lucentes malas* does not apparently occur elsewhere, but the motif of cheeks blooming with youth is common enough, e.g. Ovid *Am.* 3.3.6; Stat. *Silu.* 3.4.65. I am at a loss as to why Heinsius conjectured *liuentes*, as this participle seems only to have been used of the skin of the injured or sick. The expression *liuentes genas* occurs at Lucan 5.215 of a priestess in prophetic ecstasy, and at Stat. *Silu.* 5.5.12 of a dying child.

46. hic: Schuster (*BJ* 212 (1927), 120) prefers G's *hac* to NHV's *hic* which he says is obviously an early alteration from *u.* 47, and regards *hac* as an unmistakable *lectio difficilior*. Interjectory *age*, however, is generally preceded, when it is preceded at all, by another imperative, an adverb such as *ergo*, *hic*, *huc*, *nunc* or *quare*, a conjunction such as *quin* or an interjection such as *heia*. For *age* to be preceded by a demonstrative pronoun would appear to be very unusual, if not unparalleled. I would therefore retain NHV's *hic*. This line is then almost identical to *Copa* 31 *hic age pampinea fessus requiesce sub umbra.*

47. lene uirens: V's reading, *lene fluens*, has found favour with most editors. H. Schenkl and Giarratano, however, both adopt NG's *uirens*. The phrase *lene uirens fons murmurat* seems at first sight to present a difficult word order, if *lene* is taken with *murmurat*. *lene*, however, is to be taken with *uirens* as a single unit qualifying *fons*, as at Stat. *Theb.* 4.816f. *longusque a fontibus amnis/ diriptur, modo lene uirens et gurgite puro.* Calpurnius has a similar picture at 2.57-8 *uirides qua gemmeus undas/ fons agit.* V has, as often, simplified. Lucan 10.315 has the phrase *tam lene fluentem.*

ad undas: N and G are corrupt here and therefore most editors read *ab ulmis* with HV, but if this is the true reading, it is hard to see how the corruptions in N and G could have come about. HV's reading looks suspiciously like an intelligent conjecture to restore the sense. If we read *ab ulmis, uitibus uuae* in *u.* 48 is presumably to be taken as a pleonasm for *uuae*, with *ad ulmis* dependent on *dependent.* But *ab ulmis* adds nothing material to the sense: vines were usually hung from elms as they are in Southern Italy today, and it is noteworthy that when this fact is mentioned at Virgil *Buc.* 2.70; *Geor.* 1.2 and Hor. *Epist.* 16.3, it is to make a particular point. Here, it is mere padding and might cause confusion with *fetis...uitibus* following. A further, though less important point against *ab ulmis* is that when Nem. uses *dependere* at 1.14, he uses it absolutely.

habunde is noted in the margin of G, from which Baehrens conjectures *abunde*, but this word is rare in poetry. It appears at Virgil *Aen.* 7.552 where it is used in the rare sense of *satis*, and occurs three times in Ovid (*Met.* 15.759; *Trist.* 1.7.3: *E.P.* 4.8.37) in connection with thanks or favour. This marginal note, too, would appear to be an intelligent conjecture.

Glaeser conjectures *ad undas* which, unlike *ab ulmis*, adds to the sense and, more important, would explain the corruptions in N and G. In ancient minuscule, *d* and *b* were visually very similar, so that the corruption to *abundas* could easily have come about, and later the word acquired the initial *h* with which *abundo* frequently begins in manuscripts. The reading *ab ulmis* is then simply another case of conjecture in HV.

50. fastidia lenta: Cf. Ovid *Met.* 14.761 *lentos fastus.* HV's reading, *longa*, was perhaps influenced by Virgil *Buc.* 4.61 *longa...fastidia*, where, however, the context is quite different.

51. Libyaeque calorem: Verdière (*Prolégomènes*, p. 83) conjectures *Libyesque* because Nem. uses *Libye* twice in the *Cynegetica* (229 and 313, *metri causa*), and compares Lucan 1.368 and 9.351-2, and Garson (*Latomus* 35 (1976), 161) regards this as a "manifest orthographical improvement." However, this form has no manuscript authority here, and there is no reason why Nem. should not have used *Libyaeque* here.

There is little to choose between *Libyaeque calorem* and *Libycosque calores* as regards sense, but it is very likely that the latter reading, that of V, is an interpolation in order to produce another pair consisting of noun and adjective denoting the country of origin to balance with *Sithonias...niues.*

Interpolation is also surely the reason for the appearance of *Sardoaque* in some early editions and *salebrosaque* in ru[2] in *u.* 53.

53. Sardorum gramina: Verdière (*Prolégomènes*, p. 83) rightly rejects Castiglioni's conjecture *Sardorum et*, and his explanation of N's *sardet*, that a scribe

omitted the abbreviation for *-orum*, and himself suggests that the scribe of N confused abbreviations for *-orum* and *et*. *et*, however, is not only unnecessary but would spoil the asyndeton between the clause of *uu*. 53-4 *Sardorum... leones* which balances the asyndeton between *u*. 51 and that of *uu*. 52-3 *Nerinas...sucos*. Burman does not understand why Heinsius conjectures *iunget*, but possibly he intended it to govern N's *germina*, the reference being to yoking some wild animal. GHV's *gramina uincet*, however, gives perfectly good sense.

57. discatque diu patienter amare: *diu* modifies *discatque*, and *patienter, amare*.

58. speret: It is curious that editors should have let the difficult reading of the manuscripts, *spernat*, pass without comment. Maehly's conjecture *speret* is surely a great improvement: a lover must be patient, and not expect prudence from the young, but be prepared even for scorn. This interpretation assumes that the *teneris...annis* belong to the beloved boy. They could conceivably refer to the lover: let him be sensible, even though he is young, but this is less likely as *teneris...annis* is more appropriate of a boy. Volpilhac compares Stat. *Theb*. 4.512-3 *ne tenues annos...spernite*, but the context is quite different.

62ff.: There is no manuscript authority for the transposition of *uu*. 64-5, but some alteration seems necessary, as the *cineres* (*u*. 64) are probably those of the bay-leaves, as at Theocr. 2.25 (though it is curious that there it is expressly stated that they are *not* seen), and without transposition this point is not clear; also, with *u*. 64 before 65, and *cineres* before *incendens*, we should have a rather strange hysteron proteron. The pouring-away of the ashes in Virgil *Buc*. 8 likewise follows the burning of laurel, and also that of herbs and incense on the altar.

Giarratano's apparatus is confused here, as he has numbered *u*. 64 of the manuscripts 65 in his text and in his reference to Haupt, but in his reference to C. Schenkl, 64 indicates *u*. 64 of the manuscripts, while he does not make it clear precisely what transpositions Valckenaer wants. In fact, Valckenaer would read *lustrauit, uiuo crepitantes sulphure lauros/ incendens, cineresque auersa effudit in amnem* (*Epistola ad Matthiam Roeverum*, p. 373, in *Ludovici Caspari Valckenaerii Opuscula Philologica, Critica, Oratoria* vol. I, Leipzig 1808). For such a transposition of hemistichs see Housman on Manil. 4.257. Both Valckenaer's and Haupt's transpositions give better sense than the line order of the manuscripts, but I have preferred Haupt's transposition because *u*. 65 works better as a unit, with all the elements of the purification rite preceding *lustrauit*. C. Schenkl would transpose *u*. 65 before *u*. 63, but this is less satisfactory, as *u*. 63 is perfectly appropriate after *u*. 62. The transposition of these lines can be explained by what Housman calls homoeomeson,

similarity within the verse (see his edition of Lucan, p. xixf.): having copied *u.* 63, the scribe's eye slips down from *ture* in *u.* 63 to *sulphure* in the line below, and this line is then omitted, and the next (*u.* 64 in our manuscripts) copied. The scribe then realises his mistake and copies the omitted line, making the appropriate signs in the margin to indicate the correct order, but these instructions are subsequently overlooked.

63. uaporo: The adjective *uaporus* is very rare, and the only other instance cited in Lewis and Short is Prud. *Peristeph.* 6.115. This fact has probably contributed to the confusion in some manuscripts. *uaporem* could have come about under the influence of *amnem* in *u.* 64.

66. in Meroen...urar: This is the reading of the majority of the manuscripts. Heinsius prefers the reading of l^2, *in Meroe*, and this is also possible. Both *uror* and *ardeo* can be used with *in* and either the accusative or the ablative of the person beloved. *uror* is used with *in* and the accusative at Cal. 2.56 and with *in* and the ablative at Hor. *Epod.* 11.4 and Ovid *Met.* 7.21.

totis: Wendel (*Hermes* 69 (1934), 347), objects to the reading of the manuscripts because he says that the idea of completeness belongs to the lover, not to *ignibus*, and therefore conjectures *totus*. But *totus miser* would be most inelegant, and *totis* here is perhaps a transferred epithet, cf. Hor. *Carm.* 1.19.9 *in me tota ruens Venus* where *totum* would be impossible metrically. Alternatively, *totis* could be used here as equivalent to *omnibus* ("with all its fires"), a use found in prose from Seneca and Pliny on, and often in poetry, from Virgil and Propertius on. It is particularly common in the legal writers and in late Latin, see *LHS* 2, p. 203.

68. quoque: Keene here follows the V tradition and reads *quae uersicoloria.* He takes *haec eadem* as accusative and translates, "Mycale has performed these same incantations for me." But it is awkward to have a relative clause whose antecedent follows it, since *quae* cannot follow *haec eadem* taken Keene's way. It is better to take *haec eadem* as nominative, "this same woman," and we then learn her name. *quoque* has far more point than *quae*: Lycidas is saying that Mycale has cast spells for him, too.

69. ignotas: Keene translates *ignotas* as "foreign", comparing Virgil *Buc.* 8.96f., but it might also signify "strange", "mysterious", cf. Quint. 7.3.13 *obscurioribus et ignotioribus uerbis*; Ovid *Met.* 14.299 *ignotae...herbae* (of Circe) and 366 *ignoto carmine.* Again, it might mean "of unknown qualities", cf. 3.40.

70. quo luna timet: The problem here is two-fold: what is Mycale doing to the moon, and which, if either, of the readings of the manuscripts can reasonably be taken as expressing that action? It is difficult to believe that

Nem. can be referring to anything other than the practice of witches of drawing down the moon: neither *tumet* nor *timet* would naturally suggest the reddening of the moon, and witches in Latin poetry do not, apparently, hurry time along by tampering with the moon's phases as *tumet* would suggest.

The solution to the problem is perhaps given by two passages in Ovid, *Her.* 6.85 *illa (Medea) reluctantem cursu deducere lunam/nititur* and *Met.* 12.263f. *mater erat Mycale, quam deduxisse canendo/ saepe reluctantis constabat cornua lunae.* Burman explains *timet* as meaning that the moon is afraid of being drawn down, and as Ovid describes the moon as *reluctans* when suffering this action, it is perhaps not improbable that Nem. has gone one stage further and described it as afraid, either of being drawn down in particular, or else simply of any possible results of the incantation. On the other hand, it could be argued that *tumet* refers to the increasing size of the moon as it descends towards the earth, though this is a rather forced explanation. But of the two difficult readings, *timet* is less difficult to my mind, and *tumet* may have come about under the influence of *rumpitur* later in the line, or simply from the common confusion between *timeo* and *tumeo.*

72. plus...formosus: According to Dunlop, this expression is a step on the way towards the Romance languages. It seems, however, that the use of *plus* with an adjective is a form which had always existed in Vulgar Latin, although the evidence for its colloquial currency between the time of Plautus and the second century A.D. is slim, cf. Neue 2, p. 263.

COMMENTARY ON THE CYNEGETICA

CYNEGETICON LIBER: None of the titles or colophons in the manuscripts includes the words *liber* or *libri*, but it is most probable that *Cynegeticon* is a neuter plural genitive, like *Georgicon.* Henriksson (*Griechische Büchertitel in der römischen Literatur*, Annales Acad. Scient. Fennicae, Ser. B., Tom. 102.1, Helsinki 1956) lists as titles the following words in — ικόν: Εἰσαγωγικόν, Ὁδοιπορικόν, Προπεμπτικόν, Ὑπογνωστικόν, Ὑπομνηστικόν, which are all apparently in the accusative, but as Richmond (*The Halieutica ascribed to Ovid*, London 1962, p. 25) points out, either these may not be book-titles, or it is not possible to be sure whether the nominative was masculine or neuter. Ellipses of *liber* or *libri* occur in the title to book three of the *Georgics* in Veronensis XL (38) (*CLA* IV 498) and in the title to the *Cynegetica* of Grattius in Ambrosianus S. 81. *Satyricon* is no doubt another example of ellipse, see W. Heraeus, *Kleine Schriften*, Heidelberg 1937, p. 109.

Whether we are to understand *liber* or *libri* here is another question. Hincmar of Reims tells us (Migne *PL* vol. 126, p. 383) "et lectione puer scholarius in libro qui inscribitur Kynegeticon Carthaginensis Aurelii didici." *liber* seems not to have been used in the Classical period to designate the whole of a work unless that work comprised only one book, the plural being used when the work consisted of several books, but from the fifth century on, *liber* does appear to be used of a work of more than one volume, cf. Sidon. *epist.* 5.2.1 *librum de statu animae tribus uoluminibus inlustrem Mamertus Claudianus...comere et excolere curauit*, and Hincmar's words therefore gives us no clue as to whether he had one book, or more than one book, before him. In the absence of any firm evidence on this point, therefore, I have understood *liber.* For the possible original length of the poem, see my note on *u.* 325.

1. cano: Gronovius, followed by Damsté ("Ad Nemesiani Cynegetica," *Mnem.* 53 (1925), 307), conjectures *cane*, and the latter objects to *cano* on the ground that the plural *pandimus* (*u.* 3) is incongruous so soon after a singular verb, but neither comments on the fact that *mihi* follows *pandimus* in *u.* 3, nor that *sequimur* is followed by *mecum* at *uu.* 98f. Wernsdorf, who rejects the conjecture "neque enim κυνηγεσία tota est uenatio, nec mille eius uiae possunt dici" — an unconvincing argument — attributes the passage from singular to plural to "poetico furore" and Luiselli ("Il proemio del 'Cynegeticon' di Olimpio Nemesiano", *SIFC* 30 (1958), 79) says that it underlines the "crescendo" of enthusiasm which pervades Nem.'s proemium. This may be so, but as Burman points out, the alternation between singular and plural occurs

elsewhere in Latin where no particular significance can be attached to its use, e.g. Cic. *Fam.* 5.14.2; Prop. 1.7.5f. and see *K-S* 1, p. 88f. Also, it is very difficult to believe that Nem. is not echoing the first line of the *Aeneid* here, and possibly also Grattius *u.* 1.

For the short final *-o* see my note on 3.18.

1-2. ...-que.../...-que: As at *u.* 200, the first *-que* connects the two verbs and the second, the two nouns. For this use of *-que...-que* see H. Christensen ("Que — que bei dem römischen Hexametrikern (bis etwa 500 n. Chr.)" *ALL* 15 (1908), 188).

3. pandimus: Barth would have us believe that his German edition reads *Pan tuus.* Ulitius comments "ego juramento illius non majorem fidem habeo, quam Atopiensi & Utopiensi isti Editioni, ex qua nobis iterum hoc nugamenti profert."

Aonio: Literally "Boeotian", used here in the sense of "belonging to the Muses," as at Catullus 61.28; Ovid *E.P.* 4.2.47; Stat. *Silu.* 1.4.20; 12.220 etc.

5. Castaliusque: Pithoeus proposed *Castaliique*, but *Castalius* is found used absolutely of Apollo also at Ennod. *Carm.* 2.109.2.

alumno: Ulitius conjectures *alumnus*, but the expression *Castalius...alumnus* would imply that Apollo was born or brought up there, which would be false. Apollo is connected with the Castalian spring because, according to one account, the nymph Castalia threw herself into a spring subsequently named after her when pursued by him. The poet is referred to as nursling of the Muses at Palladas *Anth. Pall.* 10.52.2; Ausonius 399.4 etc.

10-11. ire.../imperat: The use of the infinitive with *impero* is mainly post-Augustan and poetic, see *TLL* 7 585 36f. Its use here with the active infinitive and without a noun or pronoun in the dative is rare, but it is also found at Prop. 4.8.85 and Lucan 4.34. For further examples see *K-S* 1, p. 682.

12.: Pithoeus restored this line to its rightful place, although the asterisk against this line in the second Aldine edition where it appears after *u.* 24 shows that Logus was aware that the line was not in its proper place.

(se): The reason for the presence of *se* before *ostendat* in the second Aldine edition is uncertain, but it may have been inserted to give sense to the line when it appeared detached from its original context, with *cursus* being taken as nominative singular instead of accusative plural. Ulitius and Johnson attribute the conjecture to Steyner, but it originates with Logus.

13. obuia: Duff is surely wrong to translate *obuia* as "come to meet us." *obuia* here is more probably an epithet describing the goddess and her willingness to help the poet in his work, cf. Pliny *epist.* 1.10.2 *est obuius et expositus plenusque humanitate (Euphrates philosophus).* Martial (4.31.8) describes Calliope as *pia.*

13-4: Pithoeus conjectured *facilest*, and was followed by Baehrens and Haupt, but this conjecture is surely impossible: Nem. is at pains to stress his originality (*uu.* 8-9, 11 and 14) and daring (*u.* 62), and it is highly unlikely that he would describe his task as easy.

complacito seems to be an attempt to restore some sense after *u.* 12 had been misplaced. The second Aldine edition has then gone further and read *facies* for the manuscripts' *faciles* and Ulitius reads *ostendas* in *u.* 12 to balance it. *Calliope* is then presumably to be taken as vocative. However, *ostendas...facies* is objectionable on the ground of sense, and it is more satisfactory to adopt H. Schenkl's conjecture *complacitum* and retain *faciles.* For *complacitus* with active force see Neue 3, p. 117 and for the omission of *est* see *K-S* 1, p. 13. Baehrens adopts *facilest* and conjectures *non placito*, but this gives poor sense, and the objection to *facilest* still stands.

14. rudibus: "new", as at Mart.9.71.6; Claud. *Cons. Hon.* 6.541.

luceat: Scaliger was apparently the first to ask how the path could shine if it had not yet been *trita. luceat*, however, is best interpreted as a subjunctive with prospective force, in a consecutive clause, "a meadow where a path will shine."

17. de: *de* cannot be employed here in the sense of "about," "concerning," a use found in prose and poetry of all periods, as the use of *nosco* with accusative of the object and also with *de* and the ablative appears to be unparalleled. Gudeman (*TLL* 5 63 24ff.), classifies the use of *de* here under "pro *ablat. instrumenti* uel *modi*," but I find improbable. I think most likely that *de* is used here as equivalent to *ob, propter*, as at Vitr. 10.1.5 *inuentum de necessitate*, see *TLL* 5 65 41 ff.

paelicis: *paelex* originally meant a concubine, the wife's rival for her husband's affections. The idea of rivalry gradually gained prominence, as at Ovid *A.A.* 1.320 where Pasiphae uses the word to describe the cows who are her rivals for the bull, and later it comes to mean simply a rival for someone's affections. *paelex* is used of Juno at (Claud.) *Laus Herculis* 47.

astu: Burman would read *aestu*, referring the phrase to Semele, but this is unnecessary.

18-9. tacet.../ ut: *tacere* is used with *ut* also at *u.* 71 and Lucan 5.208.

24. sub: For *sub* with temporal force cf. *u.* 283 and Ovid *Fast.* 5.491.

26. Biblidos: The manuscripts all have *Bibl-* and this spelling is also found at *Mythogr.* 1.204 *Caunum et Biblidem* and in some manuscripts of Ovid *Met.* 9. Verdière (*Prolégomènes*, p. 86) suggests the spelling *Byblis* or even *Bublis*, since the word is the Greek Βυβλίς and Garson (*Latomus* 35 (1976), 160) regards this as a manifest orthographical improvement. The spelling Βιβλίς is also attested, however, at Paus. 7.5.10 and in some manuscripts of Parthen. 11,

and I have therefore retained the spelling of the manuscripts here. For the story of the love of Biblis for her brother Caunus see Ovid *Met.* 9.454ff.

27. saeuo: Ulitius conjectures *foedo* or *scaeuo*, but cf. Prop. 3.15.11 *Dirce tam uero crimine saeua* and Lucan 2.186 *uix erit ulla fides, tam saeui criminis unum tot poenas cepisse caput.*

29. iuit: Heinsius conjectures *irit*, but the reading of the manuscripts is perfectly acceptable as the indicative in indirect questions is not uncommon in poetry and late prose, see *K-S* 2, p. 494, *LHS* 2, p. 538 and Norden *Vergilius Aeneis VI*, p. 290. Leo (*De Senecae Tragoedis Obseruationes Criticae* I, p. 93 f.) gives a large number of examples. The indicative occurs in an indirect question after *ut* also at Valerius Flaccus 7.119.

iuit in: For *ire* plus *in* in the sense of "becomes," "changes into," cf. Ovid *Met.* 10.493 *sanguis it in sucos*; Seneca *epist.* 121, 4 *uoluptates ituras in dolorem.*

32: Baehrens suggests that this line be placed after *u.* 25, since he regards *numerare* as inappropriate to what follows, and Postgate conjectures *memoare*, but it is not difficult to see from such examples as Virgil *Geor.* 4.345-7 *curam Clymene narrabat inanem/ Volcani, Martisque dolos et dulcia furta, / aque Chao densos diuum numerabat amores* and Prop. 2.1.44 *de tauris narrat arator, et numerat miles uulnera* how *numerare* could have come to have the added meaning, "keep on telling" or "tell at tedious length."

38. funere: This appears to be the only case of *flere* followed by the plain ablative. Heinsius conjectures *in funere* or *funera* and compares Ovid *R.A.* 127 *in funere.../ flere.* The former conjecture would involve the elision of a long syllable, which is rare in Nem., but not impossible, while the latter, the accusative, is the usual use with *flere.* Nem.'s use of the ablative here, however, can perhaps be paralleled by the use of the plain ablative after *maerere*, as at Cic. *Sest.* 39; Virgil *Geor.* 3.518; Ovid *Trist.* 1.3.23 etc and after *lacrimare*, as at Seneca *Ag.* 654; Valerius Flaccus 3.9 etc, and is an ablative of cause.

45. curantem busta: Cf. Ter. *And.* 108 *curabat una funus*; Aug. *Civ.* 5.18 *sepultura curaretur*; Ps. Rufin. *in Am.* 6.8 *busta curabant. curantem*, the reading of A, is preferable to C's *furantem*, although, as Haupt says (*op. cit.* 1, p. 403), C's reading is not impossible.

50. facili: Duff translates "docile," and it is true that Grattius uses *facilis* as the opposite of *intractabilis* (*u.* 160), but here its significance is more likely to be that of speed (*citi u.* 49). *facilis* is used of the swiftness of animals also at Mart. 5.31.2 and Juv. 8.58.

53. flumineas: See my note on. 1.87.

54. placidis: Barth's German edition is said to have read *placitis* and the anonymous editor of the Milan edition of 1785 agrees, commenting "delectari enim Ichneumon aquis, testimonio est eius cognomen *enudros*, quod Isidorus asserit memoriae lib. XII cap. 2. De hoc animante plura Aristoteles in historia, Plinius et Aelianus; meminit etiam Oppianus lib. III. Nos alibi in Pharsalia Lucani aliquid innuimus." *placitis* is an interesting conjecture, but not needed, for as Ulitius rightly points out, Nem. is at pains to emphasise the contrast between the noise of the city (as at *uu.* 100-1) and the peace of the countryside (as at *u.* 86, where he again uses the adjective *placidus.*)

55. felemque: *TLL* (6 425 57ff.) says, "inter fel- et fael- variant codd...apud Cic. optimi codd. fael- habere videntur, contra apud Phaedr. fel-," but other authorities maintain that *fel-* is the better spelling. Walde-Hofmann (1, p. 474) say, "-ae- schlechtere Schreibung" and *OLD* "fael- dub. cf. meles."

56. praefigere: A and B here have the non-existent word *profigere*. Johnson conjectured *perfigere*, but as Martin rightly points out, this word appears to be unique to Lucretius. *praefigere* occurs in the sense of "impale" at Livy 42.60.2; Tac. *Hist.* 1.44; Suet. *Jul.* 85; Virgil *Aen.* 9. 466, but it is more likely that here it simply means "pierce" as at Tibullus 1.6.50 *statque latus praefixa ueru, stat saucia pectus.*

57. erem: Greek Χήρ. More common words for the hedgehog in Latin are *ericius* and *echinus*. *ēr* is found elsewhere only at Plautus *Capt.* 184 where all the manuscripts have the accusative form *irim*, and possibly also at Nerol. *frg.* 1 where *erim* is conjectured for *enim* by Canal (Varro *L.L.* 7.68).

57-8. Housman (*CR* 49 (1935), 79 = *Classical Papers* 3, p. 1242), translates "carry home the prickly hedgehog wrapped in one's bosom," but it is surely highly unlikely that anyone would carry a hedgehog, which is covered not only with spines but with fleas as well, about their person. *sinu* is more probably used here in the sense of a bag, as at Grattius 29.

58. curae: This word has been variously emended, presumably because previous editors have felt, like Martin, that *curae* "slightly confuses the metaphor." The reading of the manuscripts, however, does not, in my opinion, offer any problems: *cura*, which is quite common in the sense of the poet's theme (see *TLL* 4 1463 71ff.) refers back to the activities mentioned in *uu.* 48-58, which Nem. now announces will be the subject-matter of his new and "original" task. *curae* is a final dative, see *LHS* 2, p. 98. Baehrens conjectures *cursu* as equivalent to *cursui*, cf. Virgil *Geor.* 4.198 and *Aen.* 6.465 and see Neue 1, p. 541f. Heinsius's *cymbae* is awkward with *non magna ratis* following, and renders *talique* virtually redundant. Damsté suggests *gyro*, comparing Grattius 225 and 245, but in both of these cases, the reference is to the movements of dogs when hunting.

59. moueri: A medio-passive use which often occurs in connection with the movement of heavenly bodies. It is used of ships also at Livy 37.29.2 and Silius 6.512.

64. diui: The use of this title means that Carus was dead when the *Cynegetica* was written and gives us a *terminus post quem* for the composition of the poem, December 283.

67-8. bibunt.../... bibunt: I find it impossible to believe that Nem. could have repeated himself in this way. Van de Woestijne, however, retains the verb in both places, and Verdière (p. 86) seeks to defend it by comparing the repetitions *nostri.../...nostros* at 2.27-8 and *amat.../...amat* at 4.55-6 to which he attaches particular importance as the verb appears at the same place in the line in both, but neither of these examples seems to me to have any weight whatever. It would appear extremely likely that a different verb in one of these lines has been ousted under the influence of *bibunt* in the other, just as at 2.30, *libarunt* has been replaced by *lamberunt* in some V manuscripts under the influence of *lambentes* in the line below, It is more probable that *bibunt* belongs in *u.* 67 than *u.* 68 because Nem. appears in *u.* 67 to be echoing Virgil *Buc.* 1.62 *aut Ararim Parthus bibet aut Germania Tigrim* and *Aen.* 7.715 *qui Tiberim Fabarimque bibunt.* It is almost impossible now to say which verb *bibunt* could have supplanted in *u.* 68. Tross (*Obseruationum Criticarum Liber* Hamm, pp. 1828 45-7) conjectures *habitant*, but I have been unable to find any examples of *habitare* used of rivers. Stern's *metunt* appears to be used as almost equivalent to *incolere* only at Silius 8.565 (*TLL* 8.889).

Johnson waxes indignant at Nem.'s apparent repetition of *bibunt*: "Ubi, Nemesiane, est illa tua uis poetica? ubi ille Deus qui in exordio tanta tibi indulsit?" and suggests as a solution "repone itaque uel *colunt*, uel *uident* aut quodcunque tibi, Lector, melius occurrerit." Of these two conjectures, the latter has found greater favour, some editors comparing Lucan 10.191-2 *spes sit mihi certa uidendi/Niliacos fontes* and 275 *Nilum uidere calentem*, but the sense seems rather to demand another verb meaning "inhabit." I therefore prefer Johnson's conjecture *colunt*, cf. Virgil *Aen.* 7.714 *colunt Forulosque et flumen Himellae* and Lucan 3.230 *qua colitur Ganges.* My own suggestion, from Seneca *Med.* 372ff. and Claud. 24.158, would be *principium et Nili potant* but this certainly is not "melius" than Johnson's *colunt.*

69. primum: Not a great deal is known about the reigns of Carinus and Numerianus and we cannot be sure which wars are referred to here. F. Bianchi (*De fide historica in Carini et Numeriani rebus gestis enarrandis Nemesiano poetae tribuenda,* Iria 1911, pp. 16-9), concludes from *SHA Carus et Carinus et Numerianus* 18.2 that the reference must be to successful battles against Diocletian and concludes that *sub Arcto* refers to Dacia, but Martin disagrees

and contends that if Nem. knew of these battles, he would have known that Numerianus was dead, almost certainly murdered by his father-in-law Aper, whereas at *u.* 64 Nem. clearly thinks that both emperors are still alive. The Duffs say that "the war maintained against the Sarmatians by Carus after Probus' death was left to Carinus to finish, when Carus had to face the Persian menace in the East," but it appears that there was a campaign against the Quadi as well and Numerianus, not Carinus, issued coins celebrating a victory over them (Cohen, *Médailles Impériales*, vi p. 378, no. 91). Possibly the wars mentioned here were in Germany, as Carinus issued a coin commemorating *Victoria Germanica* (Cohen no. 158), and is called *Germanicus Maximus* in inscriptions (*CIL* 8.2717; 7002). He had been sent out to protect Gaul when his father was fighting the Persians (*SHA* 30.7), and it is possible, as Martin suggests, that the Germans, who had been troublesome under the reign of Probus, had risen up in arms again. Baehrens would read *prima*, but since *Arctos* is used vaguely by the poets to mean any Northern territory, and *prima* could as well mean "nearest" as "furthest", it is impossible to say what this phrase could signify, or what improvement it would make to the text. Burman also objects to *primum*, saying, "certe incommoda uox illa *primum* praecipue quia mox *prior* repetitur, sed nihil succurrit, quod substituam, nisi *primus confeceris* quis malit." In actual fact, however, there is no "repetition" since *prior* in *u.* 71 means there not "first" but "superior," "more excellent" as at Hor. *Carm. Saec.* 51 *bellante prior. primum* may be used as equivalent to *primum omnium* as at Hor. *Serm.* 2.3.41 and Cic. *Caecin.* 90, or, less likely, in the sense of "for the first time," as at Virgil *Aen* 5.604, as Lenz suggests.

73. uiolata cacumina: There has been some discussion as to the significance of this phrase. Barth thinks that it refers to the Euphrates, which the Emperor Hadrian wanted to be the boundary between the Persians and the Romans. Ulitius comments, "Meras nugas iterum agit Barthius" and says that *uiolata cacumina* refers to the death of the Emperor Carus, who was allegedly struck by lightning in Persia, and Johnson agrees. Burman says that *culmina* refers to the emperors and is used in a similar way at *Cons. ad Liviam* 347 where, however, the accepted reading is now *lumina*, and at Claud. *in ruf.* 1.21 where the use of *culmina* hardly supports his interpretation. *TLL* (3.12.11) explains "dignitatem" and Wernsdorf interprets "fastigium et maiestatem imperii Romani," and *cacumina* here doubtless means something of this sort, although the expression is a little vague. *cacumen* is used of the highest point of achievement at Lucr. 5.1457; Ven. Fort. *carm.* 3.19.1 and is associated with *gloria* at Claud. 17.61f.

74. clausasque: Burman suggests *exhaustasque* from Ovid *Met.* 1.443, but retains the reading of the manuscripts because he considers it fits better with the idea of unwarlike flight, "ut fugae studio obliti moris sui fuerint, id est,

tela ex Pharetra depromere, et arcus tendere, et ideo nulla spicula emiserint, et hunc uerum esse puto. *clausas Pharetras* illustrauimus ad Ovid I *Amor.* 11.21 in quo loco notandum, tria his Parthorum segnitiae contraria dici: Cupidinem soluta Pharetra primum legisse spicula, tum lunauisse, siue tetendisse arcum, demum certas sagittas habuisse."

75. nulla: It is difficult to determine the exact significance of this word here and various attempts have been made to emend or explain it. Barth's German edition allegedly read *muta*, which Martin approves, explaining that *muta* signifies "they no longer hiss through the air." This explanation seems to me rather far-fetched, and examples of *mutus* used in this way seem to be lacking. R. T. Clark (*CR* 27 (1913), 261) suggests *nuda* in the sense of "unbarbed," but such a use would appear to be unparalleled.

There are several possible interpretations of *nulla*. Verdière (*Prolégomènes*, p. 87) says that the sense is as at Ovid *Met.* 9. 735 and Cic *Ad Att.* 15.29 (by which he apparently means *De Sen.* 79: both reference and quotation are inaccurate), but he does not explain what he considers the sense to be in these two passages. The sense seems to me to be "not existing," a use of *nullus* which is not appropriate here. Ulitius suggests that *nulla* is equivalent to *perdita*, "ruined," but this is not quite what the sense demands. He also suggests, "*res nulla* pro nullius pretii aut meriti" and compares Ovid *Met.* 8.683 *ueniam dapibus nullisque paratibus orant.* Cf. also Livy 3.68.11 *in concordia ordinum nullos se usquam esse uident* (cf demagogues). The Duffs translate "unavailing," but this is unlikely in view of *clausas* and *laxos*: no arrows appear to have been fired. Burman suggests that we are to understand *spicula emiserint*, which gives excellent sense and is, I believe, the most satisfactory explanation of *nulla* here.

83. deuotio: At the time of Nem., *deuotio* was a synonym for *oboedentia* or *fides*, see *TLL* 5 879 19. The final *-o* in the nominative of nouns is found shortened first in dissyllabic words, but by the time of Juvenal and Martial we find short final *-o* in nouns of every metrical type and hereafter the practice becomes extremely common.

86. modo: *modo* is scanned pyrrhic more often than iambic in Plautus, see W. M. Lindsay, *Early Latin Verse*, p. 36f. The final *-o* is usually short in Terence (but long at *And.* 630) but it is scanned long in Lucretius three times and at Cic. *poet. N.D.* 42.107. Lucretius is apparently the first poet in hexameters to scan it short (twice) and thereafter it is always short, as here and at *u.* 260.

92. conrugesque: This adjective, used for *corrugatus*, apparently occurs only here. *TLL* (4 1048 84) strangely understands *Apollo* here, whereas in fact *uu.* 86-98 are addressed to Diana.

94. faciles: This adjective is used in the sense of *benignus, propitius* of nymphs at Virgil *Buc.* 3.9 and Drac. Rom. 2.102 and of Hamadryads at Prop. 2.37.76.

96. docilis: This appears to be the only example of this adjective used of Echo, but it is very appropriate. Isidorus defines *docilis* (*orig.* 10.66) "non quod sit doctus, sed quia doceri potest: est enim ingeniosus et ad discendum aptus."

decantet: As Martin points out, it is not necessary to interpret this verb as Gudeman (*TLL* 5 117 81-2) does in the sense of *iterum iterumque aduocet*, which would be a unique use. *decantare* is surely used here in its usual sense of "repeat," as at Hor. *Carm.* 1.33.3 etc. *decantet* appears to be an emendation by Sannazaro: AB have the unmetrical *dicant*.

100. auidosque: The reading of the manuscripts has been variously emended because of the presence of *auido* in *u.* 102. The repetition is inelegant, but not, I think, impossible, as similar repetitions occur elsewhere in Nem., both in the *Cyn.* and in the *Eclogues*, e.g. 121 *binos* 123 *bina*; 169 and 171 *teneros*; 214 and 217 *cogens*; 322 *pratis* 324 *prata*; 2.71 and 74 *mane*; 3.4 and 7 *sumere* etc. For repetitions elsewhere in Latin poetry see Shackleton Bailey, *Propertiana*, p.9.

tumultus: Here probably used in the sense of "crowds" as at Stat. *Silu.* 1.2.234 *omnis plebeio teritur praetexta tumultu.*

102. auido: Ulitius reads *auidus*, a conjecture approved of by Haupt. But Nem. is at pains to emphasise the unpleasantness of the various occupations which the lover of hunting is leaving behind him, and to imply that a person is keen on his occupation would be inappropriate. We must therefore read *auido*, which is often used of the sea e.g. Lucr. 1.1031; Hor. *Carm.* 1.28.18 etc. Ulitius says that this line refers to fishing, but as Martin remarks, it must surely refer to merchants who risk their lives for profit, as the context requires a reference to another profession.

105.: This line is rather clumsily phrased, but I take it to mean "opens a period of twelve months which proceeds without interruption." *bis senis mensibus* is a descriptive ablative attached indifferently to *inocciduum* and *aeuum.* The ablative is used instead of the genitive for metrical convenience also for example at Claudian *Bell. Gild.* 1.416 *praecipuos electa pube maniplos.*

inocciduum: This word is usually used of constellations and the only other example of its use of time is Eustathius *Bas. hex.* 2, 8 p.890A. Lucan is apparently the first to use *inocciduus* (once), followed by Statius, Claudian, Arnobius, Sedulius, Avienius, Favonius Eulogius and Germanicus.

109. trahat: *trahere* is used here for *contrahere*, as at Lucr. 6.968, 1190 and Ovid *Am.* 2.2.33. There is no need to read *gerat* with the second Aldine edition.

110. carinam: B glosses this word with *dorsum*, and *carina* does usually seem to be used of the spine e.g. Lact. *opif.* 5.4; Macr. *sat.* 7.9.22 and cf. Ovid *Met.* 14.552 but the sense demands that the word be used here in the sense of "rib-cage." *decenter prona* would be inappropriate of a dog's back, which is more or less level in every breed, and *sub pectore lato* and *costarum sub fine* define the limits between which the dog should be *decenter prona*, and these do not coincide with the length of the backbone; also, the first *sub* surely indicates the underside of the animal. I can find no other example of *carina* used of the rib-cage, but the justification for its use in this sense must be these words of Pliny (*N.H.* 11.207) *pectus homini tantum latum, reliquis (animalibus) carinatum. carina* was no doubt originally applied to the spine because of the spine's function of supporting the rib-cage and because of the resemblance of the spine and rib-cage to the keel and basic timbers of a ship, but by the time of Pliny, the curve of the keel seems to have become the dominant idea, and so *carina* in Nem. comes naturally to refer to the curving part of the animal, the rib-cage.

111. sicca: "firm," as at Catull. 23.12; Gratt. 277 etc.
colligat: *colligere* is used here in the sense of *contrahere*, as at Pliny *N.H.* 9.80; Ovid *Met.* 13.910.

112. renibus: This word is used in the sense of "loins" elsewhere only at Vulg. *Exod.* 12.11; id. *Dan* 10.5.
diductaque: It is difficult to see what significance *deductaque* of the manuscripts could have here, and the conjecture of Logus has been generally accepted. Johnson explains "spread. lata, non contracta," and *TLL* (6 1020 46) "distentus, patulus," quoting also *Germ.* 188; Quint. 11.3.159. Avien. *Arat.* 445 and 467. The dog would need broad, powerful hindquarters for swift running.
coxas: This is apparently the only use of this word of dogs. It is mainly used of mules and horses, and also of camels and rams (once each).

114. omnia: An adverbial accusative of reference after *magnum*, cf. Virgil *Aen.* 4.558; 9.650; Stat. *Ach.* 2.9.f. Austin on *Aen.* 4.558 comments, "This use of *omnia* is an invention of Virgil's, by analogy with πάντα and was seldom imitated..., it is foreign to prose (Livy xxi. 34.5 is not an example of it). See Wölfflin *ALL* 2 pp. 95ff., 615; L-H, p. 379; Kroll *Wissenschaftliche Syntax*, p. 36." Austin goes on to explain this use of *omnia* as a generalizing example of the poetic accusative of respect after adjectives as an entirely Greek mannerism introduced by Virgil and widely adopted by later poets. The first certain prose example of such an accusative is Tac. *Ger.* 17 *nudae bracchia.*

116. primaeui: There is little to choose between AB's *primaeuis* and C's *primaeui* as regards sense, but the number of sibilants provided by AB's

reading produces, I think, a very ugly line. There is a high number of sibilants also in *uu.* 41, 48 and 51, but in these lines the sibilants are much less obtrusive. AB's *primaeuis* could have come about as the result of dittography.

118. robore: Kütter conjectures *corpore. firmus* is quite often used of *corpus*, but it is also used with *robur*, as at Columella 1.8.3; Lucan 1.142; Pliny *N.H.* 31.131; Stat. *Theb.* 8.309; Quint. 1.8.6 and *corpore* is therefore unnecessary.

122. soles: A rare use of the word to mean "year." As Volpilhac points out, it cannot mean "day," as, for example at Virgil *Buc.* 9.51-2, since this would be nonsense here. The meaning "year" is guaranteed by Ovid *Trist.* 4.7.1-2 *bis me sol adiit gelidae post frigora brumae / bisque suum tacto Pisce peregit iter* and Stat. *Ach.* 1.455 *donec sol annuus omnes conficeret metas.*

iugandi: C's *iugandis* is presumably a conjecture by Sannazaro. *TLL* says (4 1453 10) that *cura* is used "cum gerund. persaepe, multo rarius cum gerundivo." Here the abstract gerund is better than the gerundive, since *haec optima cura* refers to what has been discussed previously, that is, the right time for mating, not to the dogs themselves.

123.: A rather elaborate way of saying "when two months have passed." The actual gestation period for dogs is on average 63 days. *mox cum* is not used here as a unitary conjunction equivalent to *simulac* as this would give less good sense than if the two words are taken separately.

se: For the reflexive use of *formare* cf. Firm. *math.* 4.19.24 *Mercurius...si se sub trigonica radiatione formauerit.*

bina: For *bini* in the singular in the sense of *duo* cf. Lucr. 4.451 and 5.879; *Anth. Lat.* (Riese) 791.25; Iul. Val. 1.3 etc. and see *LHS* 2, p. 212.

formarit: For the shortened form of the future perfect, see *LHS* 1, p. 335. Burman conjectures *formauit*, but cf. *uu.* 157f. and *u.* 179. Heinsius conjectures *renouarit*, with which we might compare *u.* 179, but *formare* is quite satisfactory.

formarit lampade: For *formare* with the ablative cf. *u.* 287 and *Anth. Lat.* (Riese) 83.43

125. grauedo: The word is not used of pregnancy in the classical period. *TLL* (6 2267 71-4) gives only two other examples of the word used in this sense, Ps. Aug. *serm.* 123, 1 and Isid. *diff.* 1.455.

129. populosos: This is a post-classical word which occurs first in Apuleius, e.g. *populosam familiam* (*Met.* 5.8). See Kretschmann, *De Latinitate Apulei*, p. 51.

130. sucique: Donatus comments on Ter. *Eun.* 318: "*sucus* est humor in corpore, quo abundant bene ualentes, cf. Verg. *Ecl.* III, 6, *et sucus pecori et lac subducitur agnis.*"

132. uiscere: *uiscus* is used in Latin of any vital organ, usually in the plural. It is used of the womb also at Quint. 10.3.4 and Dig. 48.8.8.

133. uero: *autem*, the reading of B, is a rare word among the poets except for comedy. It is not used elsewhere by Nem. Axelson (*Unpoetische Worter*, p. 86) remarks, "der Gebrauch dieser Partikel, wo sie überhaupt in der Poesie vorkommt, in der Regel an gewisse Partikeln oder Pronomia gebunden ist. (He does not specify which particles and pronouns he means.) Etwas freier verfahren nur Lucr. Cat. Hor. Juv." *autem* is found once each in Propertius, *Aetna* and Lygdamus, twice in *Ciris* and Martial, three times in Horace (*Epistles*), four in Manilius and Catullus, six in Ovid, seventeen in Lucretius, nineteen in Valerius Flaccus, thirty-four in Virgil (of which twenty-eight are in the *Aeneid*) and forty-two times in Statius. AC read *sin uero*. Both the combinations *sin autem* and *sin uero* are rare in poetry, but *sin uero* occurs only in later Latin (see *LHS*, 2, p. 669), e.g. at Valerius Flaccus 5.321; Comm. *Apol.* 878; Iuuenc. 1.621, whereas *sin autem* is found also at Virgil *Geor.* 4.67; *Catalepton* 7.3 and Prop. 2.32.29. Since *uero* appears in A, the less corrupt manuscript, I have therefore preferred it to B's *autem*.

134. abdaturue: *abdo* seems often to have been used rather ambiguously. Its significance here has caused some disagreement. Hey (*TLL* 1 56 65-6) considers that it is here used in the sense of *remoueo*, but compares this line with Gratt. 279-80, where, however, *abdo* is surely used in the sense of "shut up", "hidden away." "Hidden away," however, is precisely what *abdo* here in fact means, in the view of Thielmann (*ALL* 3, p. 474). The same problem of interpretation occurs at Virgil *Geor.* 3.96, which Conington says does not mean "remove him from home" but "leave him no longer out with the mares." I find this interpretation difficult to accept; it is surely bad economics to continue to keep a useless horse needing regular feeding and presumably also occupying land or an outbuilding which could be used for more profitable purposes, and Virgil must surely be recommending that the horse be turned off the farm. As for this passage, the interpretation "shut up at home" is in my view nonsense: how and where could one dog shut up another? Most examples of *abdo* in the sense of *remoueo* seem to carry the additional meaning of *occulto*, but this additional sense is perhaps lacking in the case of Tib. 2.1.82 *procul ardentes hinc precor abde faces*. Nem. is almost certainly echoing Virgil here, and it seems to me most likely that they are both using *abdo* in the sense of *excludo*. It is true that Varro, Columella, Pliny and Oppian recommended rearing only the best puppies so that the mother is not overtaxed, and not because they may be injured or rejected, but this latter interpretation of the passage is surely the only sensible one.

138-9: There has been some controversy about the meaning of these lines. Wernsdorf interprets them thus: "Poteris e corporibus grauibus *uel iis quae*

praeponderant, praenoscere *qui* leues cursu *futuri sint, nempe leuiores pondere*, and Stern, Cabaret-Duparty and Fiegl agree. Ulitius on the other hand says, "ex grauibus corporibus agnosces leues cursus. Aut, ut primum Barthius construit: *a grauitate corporum futuri cursus celeritatem praenoscere potes*. Grauissimi enim catuli, uelocissimi euadunt, quia scilicet ex pondere futura illorum magnitudo, ex magnitudine uelocitas praesumitur," and Enk (*Grattii Cynegeticon* Vol. 2, p. 89) also disagrees with Wernsdorf, rightly describing his interpretation as "contortam." Nem., then, seems to be saying that the heaviest puppies will turn out to be the swiftest. Enk, however, regards this statement as factually incorrect and comments, "Graues catuli grandia membra promittunt, non tamen uelocitatem; potest fieri ut canis corporis uim habeat magnam, careat autem uelocitate," also quoting Oppian *Cyn.* 1.423-4. He further suggests that Nem. is echoing Grattius *uu.* 298-9 and has misunderstood him. This raises two very vexed questions: whether Nem. did in fact know the work of Grattius, and whether *leuis* at Grattius 299 (Enk's text) is to be taken as accusative plural (in which case Grattius is expressing the same idea as Nem., see Housman, "Notes on Grattius," *CQ* 28 (1934), 128 = *Classical Papers* 3, p. 1225) or nominative as Enk believes (pp. 87-8). But in fact these questions can be set aside, and Enk's accusation of error by Nem. can be answered independently of Grattius, for F. Müller ("Ad Nemesianum," *Mnem.* 46 (1918), 329-33) has produced support for Nem.'s statement from Xenophon *Cyn.* 4.1 : πρῶτον μὲν οὖν χρὴ εἶναι μεγάλας, εἶτα ἐχούσας τὰς κεφαλὰς ἐλαφράς 4.2: καὶ ἐὰν ὦσι τοιαῦται αἱ κύνες, ἔσονται ἰσχυραὶ τὰ εἴδη 3.3: χείρους δὲ καὶ πλείους αἱ τοιάδε, μικραί, γρυπαί...αἱ μὲν οὖν μικραὶ πολλάκις ἐκ τῶν κυνηγεσίων ἀποστεροῦνται τῆς ἐργασίας διὰ το μικρόν (Dindorf's text, Teubner 1900).

Enk (p. 88) quotes the thirteenth century writer Demetrios Constantinopolitanos (Aelian *H.N.* II p. 588 ed. Herscher) whose words contradict his theory: Ἐν ζυγῷ σταθμήσας τὰ κυνάρια επίλεξαι το βαρύτερον.

Nemesianus's conclusions about the puppies' speed are probably not unjustified: the heaviest will be the best-nourished and therefore the most likely to turn out fit and strong. Heaviness need not imply that their limbs will turn out large and ungainly, as Enk suggests. Müller's conjecture, however, based as it is on a desire to bring the reading of Nem. closer to that of Grattius ("Propius igitur iam ad Grattiam accedit auctor posterior...si scripsisset Nemesianus *perpendere uires / corporis atque leues manibus praenoscere cursu* (an = *cursus*?)" is unwarranted, as it is by no means certain that Nem. did know Grattius's work and in any case, the subject-matter is slightly different, Grattius speaking only of strength and weight, while Nem. links strength, weight and speed.

143. catuli huc: Duff (p. 453) strangely calls this "the single occurrence of hiatus" in the *Cynegetica.* There is hiatus at *Cyn.* 71 and also at 2.48.

indiscreta: *TLL* explains the meaning of the word as "fere i.q. indistinctus." Virgil uses the word of twin brothers (*Aen.* 10.391). Cf. also Lact. *epit.* 33.3 *sicut in gregibus pecorum confusa et indiscreta omnia.* We must understand *tibi* here for, as *u.* 150 makes clear, the mother herself is perfectly able to distinguish one puppy from another.

144. examen: This use of the word as almost equivalent to *examinatio* or *iudicium* is poetic and late. It is also found at Stat. *Silu.* 3.2.203; Min. Fel. 5.10; Ter. Maur. 81; Arnob. *Nat.* 2.14 p. 59,1; Hil. *Myst.* 2.11 p. 35. 24.

145. trepidoque: Martin comments, "If we follow the manuscripts, a double construction must be understood for the ablatives *iudicio* and *periclo,* i.e. 'saving them by her judgement and from the danger.' Such a use seems impossible. Moreover, the epithet *trepidus* is naturally applied to the dogs rather than to the danger." The latter objection need not trouble us since it is clearly a straightforward case of transferred epithet. Martin's other objection, however, has more weight, and if the words are to be taken as she describes, the construction would indeed seem to be impossible. I wonder, however, whether Martin and others are right in referring the danger to the puppies rather than the mother. The puppies are actually in no danger, as *u.* 142 implies, although admittedly the mother cannot know that; it is the mother herself who is in danger, having to negotiate a ring of fire to reach her puppies. I would therefore translate "preserving the best ones by her judgment and in the face of alarming peril." There would seem to be no difficulty about the zeugma if the words are taken in this way. Burman, supported by Postgate, conjectures *trepidansque,* which is unlikely. Baehrens reads *trepidosque,* followed by Martin and Volpilhac, but this is in my view unnatural and awkward.

146. germina: There is no other example cited in *TLL* of *germina* used of puppies, but it is used of goslings at Avian. *fab.* 33.1 and at Mart. Cap. 7.729 of the young of the hydrus.

148. primum: *primus* is used here in the sense of *optimus* as at Liv. 26.16.7, Columella 5.8.1 etc.

150. segregat: The verb is here used in its literal and rare sense of "separate from the flock" as also at Phaedr. 3.15.3 and Vulg. *Matt.* 25.32. Martin comments, "If we recall the fact that *egregiam* literally means 'chosen from the herd,' the combination of the two words is rather striking."

154. cibo: A final dative, as at Pallad. 11.14.4 (*uinum*) *quarto anno usibus ministrare,* and emendation is not necessary.

160. tenuesque...cibatus: i.e. the *molle serum* of *u.* 152. *cibatus* is also used of animals' food at Lucr. 6.1127; Varro *R.R.* 2.4.15; 2.9.8; 3.5.4; 3.8.3 and a number of times in Pliny. Except for Pliny, the word appears only in ante- and post-classical Latin. Martin considers that *magis* has the force of *potius*, but it is perhaps better to take it with *tenues*: Nem. is recommending that not too much of the more fattening *sagina* should be given to the puppies, while the thinner *cibatus* should still be given.

163. natantia: The word is used to mean "unsteady" also at Stat. *Theb.* 6.841-2 *effusaque sanguine laxo/membra natant.*

168. laceras: The proleptic use also occurs at Ovid *Met.* 11.509 *cum laceras aries balistaue concutit arces.*

pandere: Martin comments *"pandere ualuas"* could scarcely be used of the actions of dogs. The proleptic epithet *laceras* applied to the doors indicates that *mandere* is the correct reading." I cannot follow this argument at all: there is nothing in the least improbable in the idea of dogs trying to open doors, and modern doors, at any rate, can be opened by some dogs. It would be impossible, of course, for a puppy to open a door, but Nem. does not say that they succeed, merely that they make the attempt (*mens erit*, *conatibus u.* 169), presumably by scratching at the door. I have never seen a dog try to open a door by attempting to bite at it, and indeed, it is difficult to see how a dog could bite a closed *ualua*, although as Nem. says, they might easily bite the wood *around* the door. Verdière (p. 92) appears to object to *mandere* on the ground that dogs are not likely to chew wood. This, however, is untrue, as many dogs enjoy this activity, and it does not appear, as Nem. fears, to affect the sharpness of their teeth or claws at all.

171. inpingunt: Johnson conjectures *infigunt* and Heinsius *infringunt* but *inpingunt*, "dash against," is perfectly acceptable, cf. Pliny *N.H.* 8.8 *impactos arbori* (*dentes*) *frangunt* (*elephanti*).

174. spectauerit: The manuscripts read *spectaueris*. Many editors take *u.* 175 as the apodosis to the clause beginning *mox cum* (*u.* 172). If the lines are to be taken in this way, then either we have a case of two co-ordinate verbs (*passa u.* 173 and *spectaueris u.* 174) being used without a connective, which would be contrary to Nem.'s usual practice and to good style, or we must emend to *spectauerit* with Johnson. *aetas* is then the subject of *spectauerit* and *passa* is a participle. Johnson compares Virgil *Aen.* 1.265 *uiderit aetas.* For the omission of *est* after *passa*, see *K-S* 1, p. 13. Wernsdorf, on the other hand, retains *spectaueris*, interpreting it as the apodosis of the *mox cum* clause. *spectaueris* is then future perfect used for future, see *LHS* 2, p. 324. Martin agrees with Wernsdorf, but for a reason which in my view supports Johnson's conjecture rather than *spectaueris*, since she remarks, *"inlaesis...membris* is not a repeti-

tion of *ualidis...cruribus*, but is explained by 11. 165-71": the dogs will no longer have *crura natantia* (*u.* 163) at eight months old, but that will not mean that their limbs are also *inlaesis*, unless you have been wise enough not to lock them up. It seem to me that *non solum...sed etiam* is implied in the two clauses in *uu.* 172-3 and *u.* 174, and I therefore read *spectauerit* with Johnson.

178. clausique teneri: Duff translates "or be kept on a chain." That dogs were chained as well as shut up we know from *u.* 165 and from Varro (*R.R.* 1.21.1), but there is no evidence that *claudere* was ever used as synonymous with *uincire*. Cato (*agr.* 124) simply says that dogs ought to be *clausos*. Nem. has recommended above (*uu.* 165-6) that young dogs should not be confined, but as they grow older, this is one of the things they must learn to bear.

181. sed: Tross conjectures *seu* (*op. cit.* p. 48). He rejects *sed*, "*sed* enim, unde pendeat, parum liquet; nam uerbis *non longo cursu* oppositum esse nequit, quum sensus sit: catulos paulatim cursu producas (i.e. cursui adsuefacias) et primum quidem haud ita longo, quod aut in parua ualle aut in septo nouali, quippe quoniam utroque loco longius euagari non possunt, institui conuenientissimum est," and compares Gratt. 362 where Heinsius conjectured *seu*. This is not, however, a relevant parallel, and Enk rightly rejects *seu* at Gratt. 362, as there is a contrast between *u.* 361 and *u.* 362. Here also, *u.* 181 is clearly not an explanation of *u.* 180, but a contrast to it, and *sed* (*paruae*), which picks up *non longo*, should therefore be retained.

185. nec: *K-S* say (1, p. 192f.), "Wenn an einen affirmativen Imperativ oder einen affirmativen volitiven Konjunktiv ein negativer Konjunktiv des Willens angereiht wird so steht regelrecht *neque* (*nec*)." Martin asserts that *nec* with the imperative is rare in classical poetry, but *K-S* quote a number of examples, including seven from Virgil (p. 193).

moderamina: Martin would retain *moderamine* of the manuscripts, suggesting that "*cursus* is not the object of *indulge* but genitive with *moderamine*, 'don't once only indulge the dogs with moderation in coursing, but train them frequently etc.'" but I can find no evidence for *indulgere* with the dative and ablative, or a parallel for such an expression as *moderamine cursus*, "restrained running." It might also be suggested that *cursus* is the object of *indulge* and that *moderamine* is ablative of manner: "don't grant the dogs runs in moderation once only etc.", but only a very few nouns can be used in the ablative without a qualifying adjective, and there is no evidence that *moderamen* is one of them (see *K-S* 1, p. 409 and *LHS* 2, p. 117).

Heinsius conjectured *moderamina*, and most modern editors follow him. Johnson, who was not the originator of the conjecture *moderamina* as Martin states, takes the line to mean "don't once let the dogs have the management of the chase (i.e. don't let them forth unrestrained), but train them for a long time in a small valley or enclosed field," but *moderamen* must surely refer to

the amount of exercise which it is proper for the dogs to take in order to build up their strength, cf. *uu.* 186-7, and the line must surely mean "regularly give the dogs the control of a run," i.e. a controlled run. This use of *moderamen* appears to be rare: *TLL* describes it as "de restrictione proprie de actione retinendi" and gives only one other example, Silius 16.417 *cunctantem et sero moderamina equorum docentem* (*Cyrnum*). *TLL* seems to be in two minds about this problem, as A. Lumpe reads *moderamina* under *moderamen* (8 1204 43) and V. Bulhart reads *moderamine* under *indulgeo* (7 1250 84).

187. exerceto: Examples of the imperative scanned with a short final *-o* are rare and of these, some are disputed. The first generally accepted case is at Ovid *Trist.* 4.3.72 *esto* (also at Juv. 8.79).

munera: AC's *munere*, punctuated with a comma after it by Postgate, gives good sense, but there are no other examples of a major sense pause between the fifth and sixth feet in Nem. Ulitius conjectures *munera*, and as Martin points out, *munera* is more natural than *laudem* as the object of *discere*. *discere* might be absolute, but this is unlikely. *munera...discere* then balances *laudem...amare* (*u.* 188). *munere* might have come about under the influence of *moderamine* in *u.* 185.

190. cursu reuocent, iubeant: The manuscripts read *cursus*, which is difficult as I can find no example where the sphere of action from which a person or animal is recalled by another is in the accusative case. The natural object of *reuocent* is, as Martin suggests, the same as that of *iubeant*, i.e. *catulos* understood. Heinsius proposed *cursu* but Verdière (p. 93), who wishes to preserve the balance of *cursus...cursus*, suggests that Heinsius is thinking of Cic. *Fam.* 10.1 *de meo cursu...uoce reuocatus* and objects that "apparemment, Cicéron n'est pas un chien de chasse." His solution is that *cursus* is equivalent to *canis currens*, but I can find no evidence for this suggestion. Heinsius's *cursu* is in my view the best solution. *reuocare* usually has a preposition when it is followed by the ablative, but it is also found with the plain ablative, as at Virgil *Geor.* 4.88.

reuocent, iubeant: Heinsius suggests *reuoces iubeas*. This is neat, but unwarranted: *hortamina* understood is the subject of the plural verbs, and this change of subject causes no real confusion.

tendere cursus: *tendere* is used here as equivalent to *extendere* as at Hor. *Serm.* 2.1.2 and *Epist.* 1.5.11. Heinsius presumably did not conjecture *cursum* to balance the singular *cursu* because *cursum tendere* apparently always means "direct one's course," cf. Virgil *Aen.* 1.656, 6.240; Silius 9.216, 10.73 etc., which would make no sense here.

195-7. morbi...canes.../ dant stragem: Damsté conjectures *canum* and Verdière supports him (p. 94), contending that *tristes morbi* is the subject of *dant*, and comparing Ovid *Met.* 7. 536-7 *strage canum primo uolucrumque ouiumque*

boumque / inque feris subiti deprensa potentia morbi but it is impossible that *morbi* should govern the plural *dant* when the singular *uenit* intervenes. Wernsdorf, however, preserves the reading of the manuscripts, comparing Virgil *Aen.* 2.310 *dedit ampla ruinam/...domus* which in turn may be inspired by Lucr. 2.1145 *(moenia) dabunt labem putrisque ruinas.* The reading of the manuscripts can perhaps therefore be justified as an analogous use of the phrase *dant stragem*, with *canes* as the subject: "the dogs suffer destruction." The simplest and most likely solution is that of Duff, who takes *canes* as the subject and *dant stragem* in an active sense, and translates "the dogs cause widespread mortality without distinction"; *canes* is presumably the *paruos* of *u.* 194. Nem. is then expressing a fear that the puppies will contract diseases which will spread amongst the other dogs.

199. Tritonide oliua: Kuhlmann (*TLL* 9 568 41) retains *oliuo* of the manuscripts but evidence for *Tritonis* being used otherwise than as a feminine adjective appears to be lacking. It is highly unlikely that *Tritonide* here is a noun, though the use of the name as metonymy for the olive-tree can be paralleled by Ovid *Am.* 2.16.8. Housman (*CR* 16 (1902), 444 = *Classical Papers* 2, p. 580 says, "Pretty Latin is *Tritonis oliuum.* They conjecture *oliua*: but the corruption of *oliua* with *Tritonide* beside it, to *oliuo* would be a strange event; and what you would mix with vinegar to make an ointment is not the berry of the olive, but its oil. Expel the gloss and write *Tritonide pingui* or *dulci* or the like. Ou. her. xix 44 '*Pallade* iam *pingui* tinguere membra putas,' trist. iv 5 4 'uigil infusa *Pallade* flamma,' Mart. vii 28 3 'nec Tartesiacis *Pallas* tua, Fusce, trapetis / cedat.' *Tritonide* in Stat. *silu.* II 7 28 '*Tritonide* fertiles Athenas' means *oliua* rather than *oliuo.* In Nemes. buc. II 42 a similar gloss has invaded only part of the MSS: 'nostri pocula *Bacchi*' V, *uini* NG." H. Schenkl's *olenti* and Postgate's *leui* show that they have been thinking along similar lines. I too think it likely that *oliuo* is a gloss which has intruded into the text, but it is, of course, impossible to say which word it might have ousted. However, the second Aldine edition's *oliua* does not seem to me impossible; *-o* could have come in from *u.* 196 or *u.* 202, or could have arisen simply from confusion between *-a* and *-o*, as at *u.* 91. Elision occurs in the thesis of the fifth foot also at *u.* 219 and 295.

200. -que...-que: H. Christensen (*op. cit.*) points out that the use of *-que... -que*, where the first *-que* joins the two clauses together while the second joins the two accusatives, occurs several times in Virgil, Ovid and Statius, but only once each in Horace, Manilius, Grattius and Nem. He further comments (p. 196) that the use of *-que...-que* to connect types of animals occurs apart from this line only at Ovid *Met.* 13.832; 14.255 and Avienius *orb. terr.* 935.

202. tineas: *tinea* is used in Latin to denote parasites of various types, e.g. lice (Claud. *in Eutr.* 1.113, 260) and woodworm (Vitr. 5.12 *fin.*). Here, to be

scientifically accurate, it ought to be translated "psoric mite"! On the subject of mites, the *Encyclopaedia Britannica* tells us (vol. 18, p. 619), "A certain number of species...called...'psoric' mites, give rise...to a highly contagious disease known as scabies or mange, which if not treated in time produces the gravest results. These mites belong exclusively to the Sarcoptidae and Demodicidae...Three genera of Sarcoptidae, namely *Sarcoptes, Chorioptes* and *Psoroptes*, cause mange or scabies in mammals...Of the genus Chorioptes two species have been described on domestic animals, viz. *Ch. symbiotes*...and *Ch. cynotis*, which has been detected only in the ears of certain carnivora such as dogs, cats and ferrets." The knife which Nem. recommends is presumably used to cut off the skin encrustations which the mite produces. Martin equates the *tinea* with the *ricinus*, a suggestion which Volpilhac rejects (p. 119), saying, "seules les tiques infectées (cf. P.J. Cadiot et F. Breton, *Médecine canine*, p. 262) provoquent une maladie mortelle, la piroplasmose, qui ne se manifeste pas par des affections dermiques." It is not impossible, however, that both *ricinus* at Varro *R.R.* 2.9.14; Col. 7.13.1; Pliny *N.H.* 22.47; 30.82, 83 and κροτών at Plut. *Mor.* 55e and Bassus *Geop.* XIX 2.10 are also references to this mite and not to the tick, which is usually found in an animal's fur. With so many parasites and so few ancient terms for them, it is not unnatural that the same word should have to do duty for a number of different creatures.

203: Burman, Baehrens, Postgate, the Duffs, Van de Woestijne and Volpilhac all punctuate with a comma after *rabies*, but the sense is surely, "there is also rabies, a deadly peril to dogs," or "rabies is also a deadly peril to dogs."

204-6: The interpretation of these lines has been much disputed. Wernsdorf considers that *caelesti corrupto sidere* is a reference to the sky, possibly thinking of Virgil *Aen.* 12.451f. *abrupto sidere nimbus/it*, or to the air, as outbreaks of disease were often attributed to unhealthy atmospheric conditions, but this is stated as a possible cause at *u.* 209. Burman thinks that *sidere* means the sun. Martin and Volpilhac consider that there is a reference in *uu.* 205-6 to an eclipse of the sun, cf. Lucr. 5.758 and naturally find this idea incompatible with Ulitius's explanation of *corrupto sidere* as "pro signo coelesti." Volpilhac (p. 119) comments, "les vers 205-6 évoquent manifestement une éclipse de soleil, qui n'est guère comparable au passage du soleil dans la zone de l'une ou l'autre de ces constellations." He goes on to say (p. 120) that "l'expression *caelesti corrupto sidere* désigne une éclipse de soleil." I find *uu.* 204-6 very vague and would not reject any of the above interpretations out of hand, although I find it hard to believe that *caelesti corrupto sidere* could refer to the sun in eclipse, even if this meaning is appropriate in *uu.* 205-6, which is doubtful, as I have been unable to find any evidence that eclipses were thought to cause diseases. Ulitius compares with

segnes radios, uu. 157-9, especially *tardas uias*, but *uu.* 205-6 suggest to me bad weather rather than the very hot conditions referred to in *uu.* 157-9. It is surprising that no one has, apparently, suggested that *sidere* might refer to one of the malefic planets, Mars and Saturn, although I think it unlikely that this is in fact the reference here.

As Volpilhac points out, each possible cause of the illness is introduced by *seu*, and *magis* in *u.* 207 seems to me to imply a connection between the causes suggested in *uu.* 204-6 and *uu.* 207-8. The connection link is possibly the Dog-Star. *uu.* 207-8 clearly contain a reference to the Sun entering Leo, which the Romans considered to be the hottest time of the year, and the Dog-Star rose at about this time. The Dog-Star was thought to be even more baneful in the autumn, when it rose in the evening, see Homer *Il.* 11.173, 22.27; Hesiod *Opp.* 419; Virgil *Aen.* 10.274 etc. and it is therefore possible that *caelesti corrupto sidere* may be a reference to it. The significance of *uu.* 205-6 still remains unclear. Nem. may be referring to the appearance of the sun in bad weather such as might be expected in the autumn. cf. Lucan 5.544-5 and Avienius *Phae.* 1626-8. It is also possible that Nem. is incorrectly recalling Cic. *Div.* 1.57.130, where Cicero tells us that if the Dog-Star rises looking dim, the atmosphere will be unwholesome. A third possibility is that *sidere* means a constellation, as at Stat. *Silu.* 1.1.95; Pliny *N.H.* 18.311, and that *uu.* 205-6 refer to a particular condition of the sun which has an effect on the constellation. According to Manilius (2.905-9), it is by the influence of Phoebus that the stars decree whether things go badly or well on Earth. Manilius does not say so, but it is perhaps not unreasonable to suppose that if the sun is in an unhealthy or unusual condition, this has a corresponding effect on the constellations. The expression is very vague here and it is impossible to say with any degree of certainty what Nem. means.

206. adtonito: Heavenly bodies are described as *adtonitus* also at Stat. *Theb.* 6.685 (the stars) and Claudian 26.66 (the Great Bear), and in both cases the adjective is to be translated "astonished." Here, however, it is possible that *adtonitus* is being used in an active sense, to mean, "that causes madness" cf. Virgil *Aen.* 6.53 on which Servius comments, "attonitae stupendae, non stupentis, ergo 'attonitae' facientis attonitos, ut 'mors pallida,' 'tristis senecta.'" *adtonitus* in a passive sense is clearly required by the context in the Statius and Claudian passages, but has little point here, whereas the active sense is very appropriate.

orbe: Volpilhac asks, "S'agit-il de l'*orbis terrarum* ou de l'*orbis ipsius solis*?" Duff supports the former interpretation and preserves *orbe* as an ablative of place, translating "in a world dismayed," which is surely impossible, although as Volpilhac says, *exsero* seems usually to be followed by an ablative of place (but apparently not at Seneca *H.F.* 594). Barth would read *orbi*, and Burman

would not reject *orbi* altogether, comparing 2.75 (where he prefers *orbes* of the early editions) and Ovid *R.A.* 256. Presumably they would take *orbi* as referring to the earth. Burman also suggests *ore*, comparing Valerius Flaccus 2.57 and Ovid *Fast.* 4.944, (where, however, the accepted reading is now *orbe*), explaining "ut ita *os* solis *attonitum* ex ipso pallore arguatur." *orbe*, however, is in my view perfectly satisfactory, and like Martin, I think that it must refer to the sun. Martin compares Ovid *R.A.* 256 which presumably refers to the accomplishment of witches of making the sky cloud over, cf. Ovid *Am.* 1.8.9-10. Martin would translate, "puts forth a pallid face from his astonished orb," and adds, "Such an expression — as if the sun were distinct from its orb — is not unusual," comparing Virgil *Geor.* 1.442 and Avienius *Arat.* 1568. Martin is, however, I think, misguided here, as the reference to Phoebus and his orb is surely a pleonasm, compare modern astronomical references to "the sun's disc." Cf. Ovid *Met.* 1.592 and Manilius 1.469. For examples of similar pleonastic adjectival phrases, see Housman on Manil. 1.539 and *CQ* 27 (1933), 4 = *Classical Papers* 3, pp. 1200-1.

207. seu magis: *magis* is used here for *potius*, see *LHS* 2, p. 498.
ignicomi: A rare and late compound adjective found also at Iuuenc. 3.1 and 4.151; Avienius *orb. terr.* 80; Auson. 396.8.

208. hoc: The use of *hoc* here is so vague that it is impossible to be sure what significance is to be attached to it. It is most likely, however, that *hoc* picks up *quod* in *u.* 204 and refers therefore to *letale periclum* (203). Scaliger conjectures *hos*, which would make *Phoebus* the subject of *inuiscerat*, and this is possible, but not, I think, necessary.
inuiscerat: This appears to be the first appearance of this verb in Latin. It is also used by Cassianus (*conl.* 4.7.1) and figuratively by Augustine (*conf.* 7.21.27 *fin.*, *epist.* 187.41 etc.), Aponius (8, p. 161 *fin.*) and Gregorius Magnus (*moral.* 30. 78 p. 568B etc.)

211. concrescunt: This is apparently the only example of *concresco* used of fire. Heinsius conjectured *crudescunt* or *inolescunt* because *concrescere* recurs at *u.* 219, but these verbs also seem to be unparalleled used of fire. *concrescunt*, "thicken", is perfectly satisfactory and there is nothing unusual about the repetition.

213-4. inque feros rictus nigro spumante ueneno/ prosilit: "And spurt out into the fierce jaws in a discoloured, poisonous foam," i.e. the dog is snarling and foaming at the mouth. For *niger* in the sense of "having an unhealthy colour" cf. Ovid *Met.* 1.444 *uulnera nigra ueneno.* I can find no other example of *prosilire* used of a disease, but as this verb is used of liquids, vapours etc., its use here is not unnatural, cf. Pliny *N.H.* 12.58 *inde prosilit spuma pinguis.*

223. blandas: Enk on Gratt. 398 (p. 111 of his edition) conjectures *blandis*, but gives no reason. Garson (*Latomus* 35 (1976), 161 objects that although *blandus canis* is a cliché, it is inappropriate for a dog with rabies. But this proleptic use of *blandas* is perfectly satisfactory.

224-30: These lines are found after *u.* 122 in the manuscripts. J. C. Scaliger (*Poetic.* VI. 7) was apparently the first to point out that they interrupt the discussion of breeding there, but Barth remarks, "Haec talia talibus Poetis exigua sunt peccata." J. Schrader (*Obseruationum Liber*, p. 86) objects to Nem.'s being criticised and was the first to suggest transposition, but after *u.* 127 (*Sic.* This appears to be a misprint for 107). He would have the lines in this order: 224-8, 231-6, 229-30, since "Librarios uero, non autem Nemesianum, uersus turbasse uel ex illis effici cogique possit, *horum animos moresque simul naresque sagaces/ mox referam* quippe quae non ad Tuscos canes, qui in peruulgatis libris antecedunt, sed omnes in initio laudatos pertineant. Quis enim credat Poetam de canibus, quos unus forsan Oppianus memoret, ipse autem parce laudet, accuratius & diligentius agere uoluisse, quam de Spartanis & Molossis, & reliquis nobilioribus initio carminis celebratis? Deinde, qui libros de uenatione scripserunt, aliis canibus animos, aliis *nares sagaces* tribuunt, ut Gratius vs. 171 *at fugit aduersos idem quos repperit hostes/Umber: quanta fides utinam et sollertia naris,/tanta foret uirtus et tantum uellet in armis!* At Tuscos & animosos & sagaces fuisse quis tradidit?" Schrader therefore transposes *uu.* 229-30 after *u.* 236 so that these attributes then become those of the Libyans. As Nem. is apparently the only writer to mention the Libyan dogs, we cannot know whether the resulting description is a fair one. Schrader is, moreover, clearly identifying the Tuscan dog with the Umbrian, which Aymard (*op. cit.* p. 263) regards as unlikely. According to Aymard, sculptures from the Etruscan period closely resemble Nem.'s description of the Tuscan dog. Apart from *u.* 232, the only reference to the Tuscan dog seems to be Oppian *Cyn.* 1.396) which tells us nothing that would be helpful here. I see no reason, therefore, to move *uu.* 229-30 from their place before *u.* 231. To Schrader's transposition as a whole, there is one main objection: when what are now *uu.* 224-36 are removed, *u.* 237 follows *u.* 223. Schrader regards this as very apt, but *u.* 237 seems to me clearly to belong after *u.* 236, since it speaks of further characteristics of dogs and *nares sagaces* can have nothing to do with canine diseases. I have therefore followed Haupt in his transposition of the lines, although the transition from *u.* 223 to 224 does seem a little abrupt. *sed non* in *u.* 224 refers back to *u.* 107.

225. pascendum catulos: *K-S* say (1, p. 734), "Diese Konstruktion gehört fast ausschliesslich der vorklassischen Sprache und dem altertümliche Ausdrucksweisen liebenden Varro an und begegnet nur selten in der klassischen Sprache, taucht dann wieder öfters bei den späteren Juristen auf." This

construction is found in poetry also for example at Plaut. *Trin.* 869; Lucr. 1.111, 2.492, 5.43-4; Catull. 39.9; Silius 11.562 ff.

231. extrema: Duff remarks "Non...externa seems to fit better the only Italian dogs in the passage" and translates "not foreign to us." This appears to suggest that Nem. is here looking upon himself as an Italian, which is unlikely. The reading of the manuscripts is quite satisfactory and is here almost equivalent to *exiguus, minutissimus*, cf. Prop. 1.4.11 *haec...forma mei pars est extrema furoris.*

234. haud: According to Martin, *haud* is rare in late Latin. This generalized statement is unhelpful as the use of *haud* in poetry depends largely on the type of verse a particular author is writing. Heraeus on Martial 9.2.8 says, "*haud* proprium heroici uersus esse, hic quoque inde ab Aug. aet. a multis spretum (Calp., Pan. Mess., Colum. X, Manil.). In elegiacis semper uitatum est, deest hic omnino Ovidio (*fast.* 4.609. 3.524 *epist.* 10.112 dubia), Cons. Liv., El. Maec., sed et in tota append. Vergiliana Vollmeri hodie iam non legitur (Ciris 228 *aut* probum est) praeter Aetnam. Nec Horatius in odis usus est." There is also some variation from author to author, as the following table of its occurrences in poetry shows. (*haut* and *hau* are included):

Lucretius	36		Manilius	0
Catullus	3	(twice in 64, once in 66)	Calpurnius	0
			Laus Pisonis	1
Virgil	123	(but not in the *Eclogues*)	*Aetna*	9
			Persius	7
Tibullus	2		Lucan	35
Propertius	6		Valerius Flaccus	57
Horace	16	(Once in the *Epodes*, 12 times in the *Sermones*, 3 in the *Epistles*)	Statius	72
			Silius Italicus	155
			Martial	0
			Juvenal	16
Ovid	54	(in elegy only at *Trist.* 1.3.73 in the epic formula *haud aliter*)	Serenus Sammonicus	3
			Commodianus	0
			Nemesianus	2 (*Cynegetica*)
			Avienius	11
Grattius	2		Prudentius	21
			Claudian	24

235. odorato: Carl Hosius (*Ph. W.* 42 (1922), 268), considers that *odorato* refers to the hound's tracking nose, while Wernsdorf explains "quod odorem ferarum uestigiis inhaerentem seruat." Martin and Duff, however, correctly interpret *odorato* as referring to the fragrance of the meadow. Xenophon (*Cyn.*

5.5) describes the difficulties for the hound in following a trail when there are flowers in a field.

242.: Wernsdorf rightly calls this "locus uexatissimus totius poematii."

E. Liénard in his review of Van de Woestijne's edition (*Latomus* 2 (1938), 73-4), would justify the reading of the manuscripts by interpreting it thus: "Que leur descendance généreuse, récemment armée, (le court règne de Carus s'est passé presqu'en entier en Asie où il a fait une campagne heureuse contre les Perses), rappelle les caracteristiques des chevaux de Cappadoce et que le troupeau entier nos vaille à nouveau (s.e. *referat*) les triomphes de ses aïeux," but this explanation is in my view forced in the extreme, and it would seem impossible for *nuper* to go with *referat* when they are so far apart.

J. Gothofredus conjectures *Argaea et palmae*, also retaining *nuper*, which leaves the line without a verb, for it is unlikely that *referat* also governs *palmas*, and the balance of *uu.* 240-1 seems to demand another jussive subjunctive here. Postgate's *superet* appears to be the best solution, as it gives good sense and such a corruption is palaeographically plausible, although Gronovius's *numeret* is also possible.

The worst problem posed by this line is that of *armata.* Verdière (p. 97) seeks to justify this expression by saying that *armata* (*notis*) "peut être mise sur le même pied que l'expression *signo armare* qu'on lit chez Lactance, mais, bien entendu, *mutatis mutandis*: *quo* signo armatus *exercitus capit ferrum*, car J. Moreau me semble avoir parfaitement établi que, dans cette phrase, *signum* est l'équivalent de *nota.* (Cf. J. Moreau, *Lactance, De la mort des persécuteurs* II, Paris, 1954, p. 434)," but the two cases are quite different and it is difficult to see what sense *armata* (*notis*) would make.[1] Volpilhac considers that *armata* is to be taken as equivalent to *instructa*, comparing *TLL* 2 3 619, and interprets "une fois équipé, harnaché, pour lutter dans une course," but I have been unable to find an example of *armata* used in this sense without either the nature of the equipment or its purpose being specified. Also, the offspring would not need to be *armata* to be seen as pedigree stock. Again, *palmas* ...*auorum* suggests racing, and race-horses do not wear armour, which is the only possible significance which *armata* could have here. Then we have the further problem that, even if *armata* gave good sense, the balance of the lines suggests that it is to be taken with *grex* rather than with *propago*. *grex* as a feminine noun, however, is rare, apart from Lucr. 2.662, being found only at Vulg. *psalm.* 78.13 and in various places in Christian Latin where the author is

---

[1] Verdière is also wrong to say that, "Il est patent que Rome insiste sur le fait que ses seuls *arma* sont *galea, cristae* et *cingula*, c'est-à-dire des armes qui ne sont pas offensives" because *arma* is used of weapons used at close quarters and cf. Cic. *Caec.* 21: *arma alia ad tegendum, alia ad nocendum.*

or may be translating the Greek words νομή, ποίμνη or ἀγέλη. See *TLL* 6 2329 79ff. There is no evidence for the gender of *grex* in Nem. and *armata* seems to me in any case impossible.

P.T. Eden (*CR* 20 (1970), 142), who advances what is in fact Heinsius's conjecture *Sarmatiae* as his own, asserts that "the line all but demands a proper name, of place or people to balance *Graecia* and *Cappadocum*," and Heinsius, Swartius, L. Hermann and Gothofredus seem to have agreed with this view. *omnis*, however, indicates that *u.* 242 summarises *uu.* 240-1, and to conjecture the name of a particular country for *armata* would therefore be contrary to the demands of the sense. A further difficulty involved in reading the name of any particular country for *armata* is that the sense and balance of the lines apparently demand a connective, and a proper name in the genitive followed by *et* would involve a harsh elision unparalleled in Nem. On the other hand, if we drop *et* with Swartius, we have an asyndeton, which is also contrary to Nem.'s usual practice.

Barth's conjectures are all more or less improbable, and the reading of his German edition looks suspiciously as though it has been invented in order to justify one of them.

Werndorf's conjecture *harmataque et* is ingenious, but *harma* is attested in Latin only in the sense of an eye-salve, whereas Werndorf doubtless wants it to mean a racing-chariot or team of horses.

Verdière also seems to be thinking of the Greek when he proposes *firmata et palamas superet*, but *palama* for the Greek παλάμη does not appear to be attested in Latin.

Martin suggests *praemiaque et*, assuming that Nem. is, as often in this poem, imitating Virgil *Geor.* 3, here *uu.* 49-50 *seu quis Olympiacae miratus praemia palmae / pascit equos*. This conjecture gives the best sense of any yet suggested, but is unlikely palaeographically.

Much energy has been expended in attempting to explain or emend these lines, but I remain unconvinced by any of the solutions so far offered, and I therefore obelize *armata* as the seat of the corruption.

245. capitisque decori: This, the conjecture of Baehrens, gives much better sense than C's *capitique decoro*, while A and B are corrupt. The words are then to be taken with *altus honos*. Mehmel (*TLL* 6 2929 81 f.) considers that *altus honos* refers to the horse's mane, and there are a number of examples of *honos* used of hair, e.g. Tert. *orat.* 22 p. 195; Ser. Samm. 105, but I prefer to take the phrase more generally as referring to the overall appearance of the horse's head, and would translate "dignity."

250. crebra: Martin suggests that *crebra* limits *ungula* (*u.* 249) with adverbial force, but as Nem. is here imitating Virgil *Geor.* 3.499f. *et pede terram / crebra ferit*, it seems more likely that *crebra* here is meant to be taken in the

same way, i.e. as an abverbial use of the neuter adjective. Conington compares with *Geor.* 3.499f., *Geor.* 3.149 *acerba sonans*, and Page comments on Virgil *Buc. 3.63* "the cognate accusative of the neuter adjective is often used adverbially...So too in the plural," and compares also *Geor.* 4.122.

251. gens: For *gens* used as equivalent to *regio* cf. Ovid *Met.* 15.829 and Avien. *ora* 252, and see also Housman on Manil. 4.602.

255-6.: "Panting, they pour forth terrible snorts, a stream of breath." *spirabile flumen* is in apposition to *terribiles flatus.*

255. flumen: The manuscripts read *numen*, and this variant may have come about under the influence of Virgil *Aen.* 3.600, where the manuscripts vary between *spirabile lumen* and *spirabile numen. numen*, though accepted by Sabbadini in Virgil, would be nonsense here. Ulitius conjectures *lumen*, comparing Virgil *Geor.* 3.85 *uoluit sub naribus ignem* and *Geor. 2.140 spirantes naribus ignem,* and for the repetition, *uu.* 67-8 and *uu.* 100 and 102, but I find it impossible to believe that Nem. would use the same word in consecutive lines in two different senses. Verdière (*Prolégomènes*, p. 99) conjectures *flamen*, comparing Apuleius *Met.* 11.25.4 and Prudentius 837-40, and says that Nem. is playing a game of *adnominatio*, as at *u.* 138 and *u.* 150, but, unlike these two passages, *flamen...flatus* is inelegant. Johnson suggests *flumen* or *fulmen* without explanation but I find it impossible to see what sense *fulmen* could make. Barth's German edition allegedly reads *flumen* and this reading gives in my view the best sense. For *flumen* used of air, cf. Apuleius *mund.* 10 (*uentus*) *nec...aliud est nisi multum et uehemens in unum coacti aeris flumen.*

258. mulcent aures: *mulcere* is used here as almost equivalent to *mollire, relaxare.* It occurs in the same sense at Prud. *psych.* 331.

260. gentili: *TLL* considers that *gentilis* is used as equivalent to *nobilis* here, and compares Ter. Maur. 188 *gentilis...ecus*, where, however, the interpretation is doubtful. *gentilis* is more probably used here in the sense of "native," as at Stat. *Theb.* 8.705-6 *fatiscit/...umeris (Tydei) gentilis aper.*

264. infrenes: *TLL* (7 1488 81) considers this adjective signifies "indomitus, immoderatus, praeceps," but we surely have here a reference to the Numidian custom of riding a horse without a bridle. The horse was guided by the touch of a switch on the head, see Lucan 4.683; Silius 1.215ff.; Claudian 15.440. *nec pigeat* (263) is compatible with *infrenes* because, as Ulitius points out, Claudian, when speaking contemptuously of the ineffective methods of warfare of the Mauretanians, includes this practice as one of them (15.439), but Nem. is at pains to tell us that it is no disadvantage.

liber uterque: Burman calls this *locus suspectus*, although he offers no suggestions. Damsté (*Mnem.* 53 (1925), 308) says that there is no sensible

interpretation of the phrase and conjectures *libera torque* (understand *ceruix*), but I cannot find another example of the use of *torques* of collars on horses, only of a coupling collar for oxen. Also, this conjecture is in my view no improvement on the reading of the manuscripts, since *libera torque* simply repeats the idea contained in *infrenes*. *liber uterque* is vague and rather clumsy, but not impossible. *uterque* refers to the two types of horses which are ridden without bridles, the Mauretanian (259) and that belonging to the Mazaces (261). Duff translates *liber* "temper of freedom" and Volpilhac, "l'amour de la liberté," but this seems to me incompatible with *flecti facilis* and *paret in obsequium* (265-6), and I would prefer to understand "free from restraint." Nem. is telling us in *uu.* 264-5 that although the Numidian horses appear too high-spirited, they are in fact quite obedient.

For *liber* used without an ablative of separation cf. Virgil *Aen.* 11.493; Stat. *Theb.* 7.632.

265. diuerberat: *TLL* and *OLD* are divided as to whether there are two separate verbs, *diuerberare* and *deuerberare*. According to Hey (*TLL* 6 1571 35) *de-* is simply a variant form which often occurs in manuscripts, and there is no separate entry for *deuerbero*. *OLD*, on the other hand, considers that there are two separate verbs, although it lists only one example under *deuerbero*, Ter. *Ph.* 327, and translates "flog soundly," which is not the meaning required here. Gronovius (*Obseruationum libri tres*, Leyden 1662, p. 543) conjectures *quodque iubas pronis ceruix diuerberet armis*, commenting, "Si memineris quid *diuerberare* sit, satis intelligas ceruicem *armos diuerberare iubis* dici non posse: non enim flagellare aut percutere est diuerberare, sed euentilare, discutere, agitando digerere & componere." This is incorrect, however, since *diuerberare* does mean *percutere*, see *TLL* 6 1571 37-8.

Martins attempts to justify C's *diuerberet* by saying, "Such change of mood in dependent clauses of apparently the same significance is found occasionally in poetry e.g. Prop. 4.4.10; 2.16.29," but since AB both have the indicative, attempts to justify C's reading are not needed.

266. flecti facilis: *facilis* is used with a passive infinitive also at Prop. 4.8.40; Ovid *A.A.* 1.358; Lucan 2.656 etc.

facilis: This adjective is used of animals in the sense of *tractabilis* also at Cic. *off.* 1.90; Avian. *fab.* 10.4; Gratt. 160.

lasciuaque colla secutus: Burman does not understand what this phrase means and therefore conjectures *solutus*, i.e. "sine loro & freno." The phrase is justifiable, however: the touch of a switch on his neck makes the horse turn in the direction his rider wishes him to go, and he "follows his nose."

267. paret in obsequium: *in obsequium* is the result of the action of the verb. For the use of *in* and the accusative see *K-S* 1, p. 567.

269. promissi: The significance and use of *promissi* have caused difficulty. Werndorf took it with *campi* and interpreted it as *longi, porrecti patentis*, but this would be a very unusual use of the word which generally describes beards or hair. Heinsius and Burman therefore conjectured *permissi*, comparing Grattius *uu.* 227-8. Martin interprets *promissi* from its components as "sent forth," presumably taking it as nominative, and compares Lucr. 4.680-2 *tum fissa ferarum/ ungula quo tulerit gressum promissa canum uis/ ducit. promissa*, the reading of the manuscripts, has been criticised in Lucretius too, notably by Lachmann in his edition, but N. P. Howard ("On Lucretius" *JPh* 1 (1868), 131) contends that the word is to be interpreted as "emissa, uel porrotenus missa," and quotes Nem.'s line as evidence. Munro also supports the reading *promissa* in Lucretius, citing this line and also Pliny *N.H.* 16.107 *nec ulla arborum auidius se promittit*, "sends itself forth" i.e. "grows," but as Lachmann points out, this is hardly parallel. A similar use to that of Pliny of *promitto* occurs at Colum. 5.6.11. Some editors accept *pro-* also at Lucr. 4.688. *OLD* accepts *pro-* both in Nem. and at Lucr. 4.681 and also at Silius 3.534. Martin's explanation seems to me a good one, and given the evidence of the Lucretius and Silius passages, I would retain the reading of the manuscripts here.

273. superextulit: An unusual compound first found in Tertullian (*resurr.* 24) and later used by Augustine (*Civ.* 20.19); Evagrius (*alterc.* p.44.17); Cassian. *conl.* 16.14.4; Vulg. *psalm.* 71.16.

276. ipse: Some scholars, including Magnus (*Ph. W.* 26 (1882), 813), Duff and Martin refer this pronoun to Boreas, but it must surely refer to Nereus, previously mentioned in *u.* 272, putting his head out of the sea as in the similar pictures at Virgil *Aen.* 1.127; Ovid *Met.* 15.697; Stat. *Ach.* 1.58. The fact that Nem. goes on to mention the Nereids confirms this view.
murmure: Cf. Stat. *Silu.* 1.3.21-2 *spumosa...murmura.* Heinsius conjectures *marmore*, comparing Lucr. 11.766f. where four different words for the sea are used within the space of two lines. *marmor* and *murmur* are sometimes confused in manuscripts, but *murmure* adds to the description of the noisy sea, whereas *marmore* does not. *murmur* is used of a noisy sea also at Prop. 1.8.5; Ovid *Trist.* 1.11.7 etc.

278. mirata...stupet: This pleonasm is quite common, cf. Lucan 8.13 *stupens admirabatur*; Apuleius *Met.* 9.34.2 *stupore defixi mirantur* etc. Baehrens conjectures *super*, which would then govern *suo...aequore*, a rare and mostly poetic use of *super* not found elsewhere in Nem. For *ire* with the plain ablative in the sense of "pass over," cf. Virgil *Aen.* 4.404, 7.624.

284. labores: Heinsius conjectures *uapores*, but *labor* is used in the sense of *morbus* also at Virgil *Geor.* 3.452 of diseases of sheep. Here it might almost be translated "bad humours."

285. labe: Barth conjectures *tabe*, but *TLL* rightly compares Paul. Nol. *carm.* 19. 216f. *ut saniem suffusa labe coactam / exprimeret* (*medicus*): *labe* here refers to the flow of the liquid, not to the ailment, which is expressed by *ueteres labores* in *u.* 284. At Gratt. 468 *labem* refers to the disease itself and is therefore not relevant here. *labes* is used of the flow of liquids also at Arnob. *nat.* 5.40; Auson. 325,7 p. 110 P etc.

287. distento robore: This appears to be a rare use of *distendo*, not of a part of the body, but of the force which renders it *distentus*, cf. Petron. 87.1 and see *TLL* 5 1512 65ff.

firmant: Verdière (*Prolégomènes* p. 100), who claims Heinsius's *firmant* as his own conjecture, comments, "Si l'on admet la leçon *formant*, par voie de conséquence on est entraîné à admettre aussi qu'il s'agit de la 'formation' des membres du cheval. Or cette interprétation va à l'encontre du sens général, puisqu'il est question de rendre à la bête les forces que la saignée lui avait fait perdre." He goes on to quote a number of examples of the "véritable cliché" *robore firmare.* Part, however, at least of Verdière's objection is inaccurate because it is not strength which the horse has lost by being bled, but the bad humours (*ueteres labores u.* 284) whose removal returns the horse to peak condition. Kenney (*CR* 26 (1976), 272) also supports *firmant*, saying that it is "a correction such as any attentive reader is bound to make." Garson, however, (*Latomus* 35 (1976), 161) says that *firmant* "involves considerable tautology in the whole context and one could argue for the manuscript reading on the grounds that the horses will hold themselves erect once their strenght returns," an explanation which I find unconvincing. J. Kapp (*TLL* 6 1103 35) also retains the reading of the manuscripts, but *formare* appears always to imply a change in shape or the imparting of shape initially, which would be nonsense here. I have therefore adopted Heinsius's conjecture *firmant*: the muscular strength of the horses is renewed by the blood-letting. *formant* could have come about under the influence of *fortia* in *u.* 286, though the corruption is common enough.

288-9. uiarum / longa: For the use of substantivized adjective with the genitive, see *K-S* 1, p.230. Lucretius is apparently the first Latin writer to use the neuter plural of adjectives thus and does so quite frequently, e.g. at 1.315 *strata uiarum*; 3.498 *munita uiai*; 6.332 *rara uiarum*, and see C. Bailey's edition vol. 1, pp. 91-2 and on Lucr. 1.86.

289. uolunt: Tross (*op. cit.* p.49) would read *ualent* because of *ueteres labores* mentioned previously, and compares *u.* 253. This is a good conjecture, but unwarranted, as *laetae* in *u.* 286 seems to imply a return of enthusiasm as well as strength to the horse.

consumere: This verb is used of covering distances also at Solinus 52.47.

292. culmosque armarit aristis: If we follow the reading of A and C, "the logical order of thought seems exactly reversed," as Martin says. Also, we would expect *aestas* to be the subject of *armarit* as it is of *durauerit* and *siccauerit.* I can see no reason to doubt, as Duff does, that *armare* is the correct verb here, as it is found elsewhere of plants, e.g. Claudian 14.10 *armat spina rosas* and see *TLL* 2 618 65ff. Inversions such as Virgil *Aen.* 6.4 *ancora fundabat nauis* are no parallel, for there the inversion is due to metrical necessity, see Norden's edition p. 113 ff. Martin points out that Dracontius expresses a similar idea as we might expect it (*Rom.* 3.6), *nam rore maritat / arua suo uel sole fouet uel temperat aestus / alternans elementa potens, ut reddat et umbras / montibus arboreis et culmos armet aristis,* and she therefore conjectures *culmosque armarit aristis.* Schuster ("Bericht über die nachaugusteischen heidnischen Dichter von 1915-1925," *BJ* 212 (1927), 120-21), says that this emendation fails because Martin has altered two words. This is a feeble objection, and I wonder if B's initial error (*aestas* has crept in from *u.* 290) might not be a clue to the source of part of the corruption: *aristis* has in the archetype become *aristas* under the influence of *aestas* above, and this has perhaps caused the alteration to *culmusque,* to remove the two accusatives, or possibly *culmusque* is simply a scribal error, as there is some confusion between *u* and *o* in A and B.

297. altores...sucos: The only other example of *altor* used adjectivally cited by A. de Mess in *TLL* is Paul. Petric. *Mart.* 6.497.

298. iuuentus: Curcio considers that *iuuentus* here means "young dogs," as at Gratt. 330, but this is surely impossible here. Nevertheless, it is not at all clear from this line what the rôles of the *famuli* and the *comitum animosa iuuentus* are, or whether both phrases refer to one group of people or to two distinct groups. Grattius (218-9) speaks of *turbam...comitem,* but again, it is not clear what their rôle is.

304-311. metu.../ metus: Enk on Gratt. 85 thinks that *metus* in *u.* 304 refers to the *formido. TLL,* on the other hand, regards *u.* 311 as a reference to the *formido* and *u.* 304 as literal fear. Again, according to *TLL,* Grattius, Manilius and Nem. all use *metus* as a synonym for the *formido,* but Housman regards the Manilius passage (4.182) as a reference to literal fear. As the idea of the *formido,* a rope strung with feathers, was to scare animals into the net, it is not surprising to find that the use of *metus* is sometimes ambiguous, and Nem. may be playing on the two meanings, as Grattius does at *u.* 88 *metus...falsos.* I think it more likely that *u.* 304 is a reference to the *formido* and *u.* 311 to literal fear, but any of the four possible interpretations might be the right one.

310. curabis: The manuscripts read *cura tibi,* but its use without *sit* where the sense demands the jussive subjunctive or something similar would appear

to be impossible (see *K-S* 1, pp. 10-5), although Postgate, Damsté and Volpilhac retain this reading. Damsté ("Ad Nemesiani Cynegetica," *Mnem.* 53 (1925), 308) compares Grattius *uu.* 495ff. and *u.* 346. but in the former case the omission occurs in a subordinate clause, which is not unusual (see *K-S* 1, p. 11), and in the second there is no omission of a part of *esse*. Haupt comments (*op. cit.* 1, p. 403f.): "non plena est oratio, sed dicendum erat *Cura tibi sit* uel omisso pronomine *Cura sit*, ut in hac tota carminis parte poeta praecepta dat et quae facienda sint docet. possumus plura conicere *Curato, Curabis, Curabunt* (nam famuli antea commemorantur.) scitius et probabilius est quod Lachmannus excogitauit *Curam athibe*. dixit de hac uocabuli quod est *ad* scribendi ratione in commentario Lucretiano p. 352: in hoc ipso adhibendi uerbo codicem palimpsestum Vaticanum secutus Martinus Hertzius eam in Gellii libro I cap. 3 et 6 exhibuit. (*athibetur* Tac. *ann.* XV. 4 *athibentur* Gaius III 174 *athibuerint* Gaius II 109)." Lachmann's is an interesting conjecture, but according to *TLL* (4 1459 13), *curam adhibe* does not occur with the infinitive, "nonnisi Paul. *dig.* 1.15.3.14." Haupt's *curabunt* is possible as the *famuli* are the subject of *addiscant* (301), but somewhat awkward, as there have been two changes of subject since then, and *famuli* is by this point twelve lines away. *curabis* is probably the best solution to the problem as we have two second person future verbs following, *sumes* (317) and *inuenies* (319). The corruption could have come about by a scribe's eye slipping to *u.* 312 and his absent-mindedly writing *tibi* for *-bis*.

314. cycnique senes: The swan is referred to as *senex* elsewhere, but in at least two of the cases, the reference must be to the swansong (Stat. *Theb.* 5.341; Mart. 9.42.2), whereas here the reference must be to the white plumage (cf. *u.* 37 *plumamque senilem*). It is possible, however, that in Statius and Martial *senex* has the added connotation of "white," cf. Ovid *Her.* 7.2 or perhaps swans were always thought of as old because of their colour.

316. pellitosque pedes: I cannot find another example of *pellitus* used in this way, of webbed feet, but it is not in my view an unnatural use. Pliny uses *palmipedes* (*N.H.* 10.29 and 11.256).

317-8. hinc.../...illic: Wernsdorf interpreted *hinc* as "from the water-fowl" and *illic* as "in the rivers and marshes." Such an interpretation is forced, according to Martin, who says that "*hinc* and *illic* must refer to Libya, though the logical connection is broken by the interposition of *uu.* 314-6." Ulitius followed by Johnson, says that *u.* 317 interrupts the sense because "Si ad ardeas & ciconias haec referas, falsa sunt; sin ad Libycas aues, uera quidem" and therefore transposes *u.* 313 after *u.* 316, thus bringing *Libye* and *hinc* closer together. But in *u.* 316, Nem. may well be referring to the flamingo, which is found in North and Central Africa and is noted for its vermilion

plumage. The use of *hinc* here is somewhat vague, but it may well be used in a partitive sense, referring to the water fowl in *u.* 316, since the other birds previously mentioned do not have red feathers. *illic* could be taken as a reference to Libya or as a further reference to the water fowl, though it is possible to take it, with Wernsdorf, as referring to the rivers and marshes in *u.* 315. Duff translates "among the former," which might refer to anything.

317. mage: Probably used here in the sense of *potissimum* as at Gratt. 85; Pliny *N.H.* 18.152.

This form is comparatively infrequent in early and classical Latin. In Plautus it is found only before vowels, but in classical verse, only before consonants.

Plautus	10
Lucretius	4 (*magis* 154)
Virgil	1 (*Aen.* 10.481) (*magis* 48)
Propertius	3 (*magis* 19)
Ovid	1 (*Trist.* 2.479)

From the time of Terentianus Maurus on, *mage* becomes more common, occurring almost 80 times in poetry and almost 20 times in prose, generally before a consonant, see *TLL* 8 52 8ff. and Neue 2, pp. 594-5.

Terentianus Maurus	3
Reposianus	1
Solinus	1 (22 (12.201))
Nemesianus	1
Iul. Valerius	9
Dionys. Cato *de moribus*	3 (once before a vowel)
Avienius	1
Prudentius	4 (*magis* 11 times)
Sidonius	19
Paulinus Petricordiae	14
Ennodius	2
Boethius	1

The origin of the doublet *magis* and *mage* arises from the tendency in early Latin to undervalue final *-s*. Final *-i* in an open syllable in Latin became *-e*, e.g. *cape*, imperative of *capere*, alongside *capio, capiunt* (see M. Niedermann, *Précis de Phonétique Historique du Latine*, Paris 1953, p. 38), so that we have *mage* rather than **magi*. Final *-s* was lost in early Latin if preceded by a short vowel and followed by an initial consonant (see Niedermann, p. 96) so that final *-s* was sometimes preserved and sometimes not, giving us the doublets *mage* and *magis*, *pote* and *potis*. *magis* came to be the more popular form in classical Latin (pp. 97-8).

natiuo munere: *murice* is the conjecture of Barth, but the reading of the manuscripts gives perfect sense. As it is clear from what follows, Nem. is here

referring to feathers naturally coloured and therefore needing no dye. *munus* is here almost equivalent to *donum*, cf. Ovid *Met.* 14.685.

325.: The text ends here in the manuscripts, but it is generally agreed that the poem has been transmitted in an incomplete state. Setting aside Haupt's ingenious reconstruction of the archetype in which *u.* 325 comes at the bottom of the verso side of a leaf (*op. cit.* 1, p. 404f.), the prooemium is inordinately long for a poem of this size (102 lines), and Nem. has not fulfilled his promise (*uu.* 237-8) to describe further the attributes of the Tuscan dog. The poem as a whole also is short for a book of *Cynegetica*: Grattius's also incomplete poem breaks off after 541 lines and Oppian's books average 536 lines. It is now impossible to tell how long the poem might originally have been: Oppian's *Cynegetica* runs to four books, and like Nem. he deals in his first book mainly with horses and dogs, so there is a precedent for a reasonably long hunting treatise, but there is no evidence that Nem.'s work, or that of Grattius for that matter, was of comparable size to that of Oppian.

BIBLIOGRAPHY[1]

Aymard, J. *Essai sur les Chasses Romaines (Cynegetica)*, Paris 1951.
Beltrami, A. "Index codicorum classicorum latinorum qui in bybliotheca Quiriniana Brixiensi adservantur," *SIFC* 14 (1906), 77-82.
Bischof, B., "Die Abhängigkeit der bukolischen Dichtung des Modoinus, Bischofs von Autun, von jener des T. Calpurnius Siculus und des M. Aurelius Olympius Nemesianus" in *Serta Philologica Aeniponta* ed. R. Muth, Innsbruck 1962, pp. 387-423.
Castagna, L., "Le fonti grechi dei Bucolica di Nemesiano," *Aevum* 44 (1970), 415-43.
——, "Per un'edizione delle Ecloghe di Calpurnio e Nemesiano: due nuovi testimoni manoscritti," *Prometheus* 1 (1975), 80-87.
——, *I Bucolici Latini Minori. Una Ricerca di Critica Testuale*, Florence 1976.
Castiglioni, L. "Due note alle Bucoliche di Calpurnio e Nemesiano," *Studi in Onore di Gino Funaioli*, Rome 1955, pp. 19-22
Cisorio, L. *Dell'imitazione nelle Egloghe di M. A. Olimpio Nemesiano*, Pisa 1896.
Curcio, G. "Il 'Cynegeticon' di M. A. Olimpio Nemesiano," *RFC* 27 (1899). 451ff.
Damsté, P. H. "Ad Nemesiani Cynegetica," *Mnem.* 53 (1925), 307-8
Duckworth, G. E. "Studies in Latin Hexameter Poetry," *TAPA* 97 (1966), 101-6
—— "Five Centuries of Latin Hexameter Poetry: Silver Age and Late Empire," *TAPA* 98 (1967), 77-88
Ellis, R. Review of *Calpurnii et Nemesiani Bucolica* ed. H. Schenkl, *AJPh* 7 (1886), 91
—— "A Roman MS of the Culex," *JPh* 31 (1888), 153
Enk, P. J. "De Grattio et Nemesiano," *Mnem.* 45 (1917), 53-68
—— *Grattii Cynegeticon quae supersunt*, Zutphen 1918
Fiegl, M. *Des Gratius Faliscus "Cynegetica", seine Vörganger und seine Nachfolger*, Görz 1890, pp. 33-9
Förster, R. "Mittheilungen aus handschriften," *Philologus* 42 (1884)
Frati, L. "Index dei codici latini conservati nella R. Biblioteca Universitaria di Bologna," *SIFC* 16 (1908), 129-38
Hardie, W. R. "A Note on the History of the Latin Hexameter," *JPh* 30 (1907), 273
Hartenberger, R. *De o finali apud poetas latinos ab ennio usque ad iuuenalem*, Diss. Bonn 1911
Haupt, M. *De carminibus bucolicis Calpurnii et Nemesiani*, Berlin 1854. Reprinted in *Opuscula* I, pp. 358-406, Leipzig 1875
Himmelmann-Wildschütz, N. "Nemesians Erste Ekloge," *RhM* 115 (1972), 342-56
Housman, A. E. "Ovid Art. Am. 1.337," *CR* 16 (1902), 44 (= *Classical Papers* II p. 580)
—— *The Classical Papers of A. E. Housman* ed. J. Diggle and F.R.D. Goodyear, Cambridge 1972
Hull, D. B. *Hounds and Hunting in Ancient Greece*, Chicago 1964
Keene, C. H. "The Bucolics of Calpurnius and Nemesianus," *Hermathena* 5 (1885), 362-88
Keller, O. *Die Antike Tierwelt*, Leipzig 1909
Liénard, E. Review of Van de Woestijne's edition, *Latomus* 2 (1938), 73-4
Leo, F. Review of Schenkl's edition, *Zeitschrift für die österreichischen Gymnasien* 36 (1885), 611-21
Luiselli, B. "L'identificazione del Melibeo di Nemesiano e la data di composizione della 1 ecloga," *Maria* 10 (1958), 189-208
—— "Il proemio del Cynegetica di Olimpio Nemesiano," *SIFC* 30 (1958), 73-95
Magnus, H. Review of Baehrens *PLM* 3, *Ph. Wo.* 26 (1882), 810-3
Manitius, M. "Zu späten lateinischen Dichtern," *RhM* 44 (1889), 543-4
—— "Beiträge zur Geschichte römischer Dichter in Mittelalter," *Philologus* 56 (1897), 540-1
Masai, F. "La suite du Calpurnius Siculus de Bruxelles," *Scriptorium* 7 (1953), 265

[1] This bibliography does not include standard works of reference.

Meyncke, G. "Die Pariser Tibull-Excerpte," and "Nachtrag zu Pariser Tibull-Excerpten," *RhM* 25 (1870), 361-92 and 452-3
Muller, F. "Ad Nemesianum," *Mnem.* 46 (1918), 329-33
Müller, L. Review of Schenkl's edition, *BPhW* 34 (1885), 1066-73
Mustard, W. "Later echoes of Calpurnius and Nemesianus," *AJPh* 37 (1916), 73-83
Paladini, M. L. "Il Compianto di Melibeo in Nemesiano," *AC* 25 (1956), 319-30
—— "Notes de lecture," *Latomus* 16 (1957), 140-1; 350-1; 707-9
Reeve, M. D. "The Textual Tradition of Calpurnius and Nemesianus," *CQ* 28 (1978), 223-38
Rooy, A. de, *Spicilegia Critica*, Dortrecht 1771, p. 110
Schenkl, H. "Zur Textesgeschichte der Eclogen des Calpurnius und Nemesianus," *WS* 5 (1883), 281-98 and *WS* 6 (1884), 73-97
—— "Zu Calpurnius," *ALL* 1 (1884), 292
—— "Zur Kritik und Ueberlieferungsgeschichte des Grattius und anderer lat. Dichter," *Jahr. für Class. Phil.* 24 (1898), *Suppl. Bd.* 2, 402ff.
Schetter, W. "Nemesians Bucolica und die Anfänge der spätlateinischen Dichtung," In *Studien zur Literatur der Spätantike* ed. Christian Gnilka and Willy Schetter, Bonn 1975, pp. 1-43
Schmid, W. "Tityrus Christianus," *RhM* 96 (1953), 101-65
Schrader, J. *Obseruationum Liber*, Franecker 1761
Schubert, O. "Ad Nemesianum," *Acta Soc. Philol. Lips.* 1874, vol. II, part II, 480-1
Shackleton Bailey, D. R. "Echoes of Propertius," *Mnem.* 5 (1952), fourth series, 320-1
Toynbee, J. M. *Animals in Roman Life and Art*, London 1973
Ullman, B. L. "Tibullus in the Mediaeval 'Florilegia'," *CP* 23 (1928), 128-74; "The Text Tradition and Authorship of the Laus Pisonis," *CP* 24 (1929), 109-32; "Classical Authors in Certain Mediaeval 'Florilegia'," *CP* 27 (1932), 1-42
Verdière, R. "A propos du Calpurnius Siculus de Bruxelles," *Scriptorium* 8 (1954), 296-7
—— *T. Calpurnii Siculi De Laude Pisonis et Bucolica et M. Annaei Lucani De Laude Caesaris. Einsidlensia quae dicuntur carmina, Collection Latomus* vol. XIX, Brussels 1954
—— "La Bucolique post-Virgilienne," *Eos* 56 (1966) (1969), 161-85
—— *Prolégomènes à Nemesianus*, Leiden 1974
Wendel, C. "De Nominibus Bucolicis," *Jahrbücher für Classische Philologie, Suppl.* 26 (1901)
Wolfflin, E. "Eine Neue Handschrift des Tibull," *Philologus* 27 (1868), 152-3

INDEX VERBORVM

References in the indexes are to lines in the text or to text-lines discussed in the commentary. Numbers in the indexes preceded by C. refer to lines in the *Cynegetica*: numbers without refer to a poem and line-number of the *Eclogues*.

abdere C. 134
adedere 4.11
adtonitus C. 206
aduertere 1.41
aer 2.32
aethera 2.32
age (interj.) 4.46
alludere 4.10
Aonius C. 3
ardere 2.2; 4.66
arma C. 242
autem C. 133

bini = *duo* C. 123

cacumen C. 73
carina C. 110
cibatus C. 160
colligere = *contrahere* C. 111
concauare 3.49
concrescere C. 211
cum 2.75-6; 4.7-11

de 1.66; 2.11; 3.64-5 C. 17
decantare C. 96
descendere 2.89
deuerberare, diuerberare C. 265
dicere 1.63, 74; 4.13
dissonus 1.16
distendere C. 287
docilis C. 96
ducere 1.63; 4.13
dum + indicative 2.50

e, ex 3.5
er C. 57
et 3.34
euomere 3.51-4
examen C. 144

facilis C. 50, 94, 266
Fama 1.85
flere C. 38
flumineus 1.87
fluor 3.68-9
formare C. 123
formido C. 304-11
furiosus 2.3

gens for *regio* C. 251
gentilis C. 260
germen C. 146
grauedo C. 125
grex C. 242

haud C. 234
hederatus 3.18
hortari + infinitive 1.58
hortus 2.4

iactare 1.78
ignicomus C. 207
ignis 4.5, 11
ignotus 4.69
imbuere 2.6
immitis 2.6
imperare C. 10-1
indiscretus C. 143
indoctus 2.82
infrenis C. 264
inocciduus C. 105
inprobus 2.12
integere 3.64-5
inter 2.39, 86
intonsus 2.17
inuiscerare C. 208
ire C. 29
iuuenta, iuuentas, iuuentus 3.35

labes C. 285
laetus 3.37
liber (adj.) C. 264
liber (noun) C. (title)
licet + indicative 2.62-4
liuens 4.45
ludere 1.12
lugere 4.13

mage/magis C. 317
metus C. 304-11
mille 2.35
montiuagus 3.17
mortalis 1.49
mouere C. 59
mulcere C. 258
mundus 1.40
munus for *donum* C. 317
musa 1.27
mutilus 3.33

noster 2.42
nullus C. 75

obuius C. 13
odoratus C. 235
orbis C. 206

paelex C. 17
pellitus C. 316
perdere 4.30
perire 2.1-2, 71
permittere C. 269
pinguis 2.12
pinus 2.87
plus + adjective 4.72
pondus 1.51
populosus C. 129
post 3.21
praes 3.6
primus for *optimus* C. 148
pro 3.6
promittere C. 269
prosilire C. 213-4
purpureus 2.75

-que...-que 3.55 C. 1-2,200

raptare 3.56-7
reboare 1.73

salire 3.53
segregare C. 150
senex C. 314

siccare 3.68
sinus C. 57-8
sol 1.8; C. 122
stragem dare C. 195-7
suadere 3.68
sub 1.3, 13; 2.88
C. 24
subicere 1.32
sucus C. 130
sumere 3.4
super 1.28
superefferre C. 273

tacere C. 18-9
tendere = *extendere*
C. 190
Timetas 1.9
tinea C. 202
totus 2.66, 88; 4.66
tractare 1.78
trahere for *contrahere* C. 109
tum, tunc 3.21

uaporus 4.63
Venus 2.6
ueteranus 3.27
uiscus C. 132
uiuere 1.11, 21
urere 4.66
uterque 2.2

INDEX RERVM

Ablative
  descriptive C. 105
  local 3.18
  of gerund used as equivalent to present participle 1.53
  sociative 3.18
  used for genitive C. 105
adjective with ablative of gerund 1.53
adjective, substantivized, with genitive C. 288-9
adjectival use of *altor* C. 297
adverbial accusative of reference C. 114
adverbial use of neuter adjective C. 250
alternation between singular and plural C. 1
anastrophe of monosyllabic preposition 4.10
asyndeton C. 242

Castalia C. 5
conjectures and interpolations in the manuscripts of the *Eclogues* 1.2, 25, 28, 37, 67, 73-4; 2.1, 18, 30, 32, 44, 47-8, 51, 71, 75; 3.15, 19, 29, 37, 47, 51-4, 64-5; 4.47, 51
— in the *Cynegetica* C. 13-4

date of the *Cynegetica* C. 64
diseases, causes of C. 204-6
Dog-Star C. 204-6
drawing down of the moon 4.70

glosses 1.32, 47; 2.42, 51; 3.15, 51-4, 63 C. 110

horned Bacchus 3.36

imperative with *nec* C. 185
imperfect for perfect 2.7
imperfect for pluperfect 1.47
indicative in indirect questions C. 29

Metre
  elision of long syllables C. 38; at thesis of fifth foot C. 199
  fourth foot block spondee 2.1
  fourth foot spondaic caesura 1.11

  hiatus 2.47-8 C. 143
  major sense pause between fifth and sixth feet C. 187

omission of lines 1.28; 3.25-6
original length of *Cynegetica* C. 325
orthography 1.9; 4.51 C. 26, 55

parasites C. 202
perfect, contracted 3.26
perfect-present with temporal conjunction 2.26
pine trees 1.30
pleonasm 2.9 C. 206, 278
pluperfect for imperfect 3.9
proleptic adjective C. 168
Prosody
Micon 3.1 *tibi* 1.1
  Shortening of final -o 1.53, 76; 2.17, 26, 33; 3.18 C. 83, 86, 187
punctuation 1.69-70; 3.22; 4.18, 30 C. 203

repetition 1.59, 84; 3.47; 4.7 C. 67-8, 100

transferred epithet 4.66 C. 145
transposition of lines 3.51-4; 4.62ff C. 12, 32, 224-30

wars during the reigns of Carinus and Numerianus C. 69

Zeugma C. 145